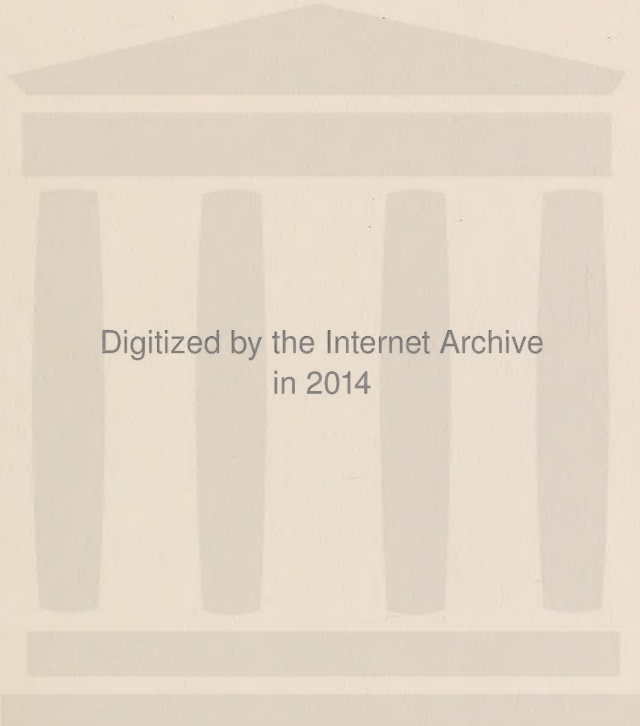




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A history of reformatory
movements



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A HISTORY
OF
REFORMATORY MOVEMENTS,

RESULTING IN A
RESTORATION OF THE APOSTOLIC CHURCH;

TO WHICH IS APPENDED A
HISTORY OF THE NINETEEN GENERAL CHURCH COUNCILS,

ALSO A
History of All Innovations, from the Third Century Down.

✓
BY JOHN F. ROWE.

NINTH EDITION
(Revised and Enlarged.)

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PREFACE.

IN preparing this work for the public, we have drawn from the most reliable and distinguished authorities extant. We have prepared the work with much labor and patient research. The present work is the condensation of many volumes. For authorities, we have depended on such standard works as McClintock and Strong's *Encyclopedia*, *Encyclopedia Britannica*, Chambers' *Encyclopedia*, Prof. George P. Fisher's *History of the Reformation*, Philip Schaff's *History of the Christian Church*, Neander's *History of the Christian Religion and Church*, and Prof. R. Richardson's *Memoirs of Alexander Campbell*. In delineating the development of the great apostasy from the original apostolic order of things, in describing the successive Protestant reformations, in setting forth the restoration and identification of the Church of Christ, as accomplished through the labors of Alexander Campbell and his coadjutors, and in giving a brief history of the nineteen Ecumenical Church Councils, we have followed the order of events as closely as it was possible to be done. We have aimed to give places, dates, and authorities, and corroborating testimony from disinterested parties. In a word, if there is any reliability in history, it will be found in the following pages. We have aimed to present a systematic compendium of Reformatory Movements, and as such we ask our readers to receive our work, bating all imperfections, as purely a labor of love.

THE AUTHOR.

INTRODUCTION.

FOR many years the writer has himself felt the pressing need of a work of this character. While young in the ministry, and comparatively poor, in possession of very few books, and having no access to large libraries, he continually felt himself hampered by the absence of books of reference, and felt himself crippled in his public ministrations because he could not find time, in his struggles to live above want, to ransack the pages of history in quest of the desired information. The general reader needs just such a work as this, who, in a moment, by referring to the index, can find what he wants and satisfy himself. The preacher needs it for easy reference, and especially the traveling evangelist, who can not pack a lot of books with him. The author of this work, having frequently desired a help of this kind, which he could carry with him, to aid him both in speaking and writing for the press, came to the conclusion that others might be greatly benefited by the matter contained in it. The author has for a long time had such a work in contemplation. It is not only intended for the Disciples of Christ, but it is also prepared with a view of circulating it among the various denominations, and with the purpose of inciting the independent and untrammelled thinkers in the denominations to investigate the pages of history to see if these things are so.

Within the compass of this work, we have aimed to give a connected view of the Reformatory Movements from Martin Luther down to the times of the great reformer, Alexander Campbell. The reader will discover the fact, that while such illustrious reformers as Luther, Zwingli, Melancthon, Calvin, Knox and Wesley only aimed at re-forming existing abuses and immoralities in the Church, Campbell sought the complete *restoration* of apostolic principles and practices,

and, having determined upon a work of that character, did actually raise up a body of people identical with primitive Christians, both in faith and practice. The plan of the work is as follows :

1. A brief statement of the primitive order of things.
2. A sketch of the apostasy from the third century down to the times of Luther, or to the Reformation of the sixteenth century.
3. A connected history of the Protestant period, which embraces the efforts made at reformation during the space of three hundred years.
4. The Restoration of the Apostolic Church.
5. A history of the nineteen Ecumenical Church Councils—the study of the proceedings of which is highly instructive and interesting, they serving as a sort of spiritual thermometer of the troublous times of the Church, as the Church was manipulated by princes and priests. The various decrees of successive councils will show how kings and princes were deposed, the rivalries of ambitious men in Church and State, the origin of image worship, auricular confession, penance, the mass, celibacy, purgatory, prayers for the dead, transubstantiation, etc. The subjects we have enumerated should be studied as they are not studied in these days of flashy literature and fast living. There is entirely too much superficial reading done, even by ministers of the gospel, who should be in possession of a general knowledge of church history, without which they will feel themselves more or less annoyed and crippled in their ministerial work. People who profess to be reformers can not very well progress as reformers unless they have an intelligent view of the situation, as we have outlined it in this work. The general reader, engaged in secular employments, who has not the time to explore the pages of many volumes, and not even time to consult books of reference, will we feel confident, find this work of great advantage to him ; that it will aid him very much in ascertaining the facts of history, and furnish him with facts and data with which to make just comparison between truth and error, between what God has *decreed*, and what man has *invented*, and especially show him the difference between reforming imperfect church organizations and restoring the Church of Christ as founded by the apostles.

We should probably apologize to the general reader for investing portions of this work with a show of too much learning and too much refined scholarship ; but we found it impossible to prepare a work of this character—which is history condensed—and dress it up in a simple garb of words and terms of speech, without marring more or less the pages of history, and without doing injustice to the subjects treated and to the authors quoted.

If the reader shall derive as much benefit and pleasure in perusing these pages, as the author has derived from the preparation of the work, the author will feel that he has not labored in vain.

In revising *The Apostolic Church Restored*, which has been before the public several years, we have enlarged the work considerably by adding to it a History of All Innovations, on which we have bestowed much attention, by a searching investigation of the most reliable authorities, being careful to furnish times, places and names. Our foot-notes are very copious. As supplemented to *The Apostolic Church Restored*, the History of All Innovations will prove to be of immense value to the reader, especially to the preacher and to journalists. The documents to which we have had access in the preparation of this work are not accessible to the general reader ; indeed, the facts are not accessible to many scholars. By tracing up the origin of the various denominations—which an apostate Church has spawned upon the world—and by locating the origin of all innovations from the fourth century down to the present, we have identified the Church of Christ as established by the apostles.

THE AUTHOR.

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HISTORY
—OF—
REFORMATORY MOVEMENTS.

FIRST PART.

HISTORY OF REFORMATORY MOVEMENTS.

THE PRIMITIVE CHURCH.

ONE essential feature of Protestantism was the abolition of the authority of the hierarchical order. In its mature form, as all history attests, the Reformation of the sixteenth century was a rejection of Papal and priestly authority. As antecedent to the rise of the Reformation, we propose to write on the origin and progressive development of the hierarchical system. The Papacy began by invading the personal rights and prerogatives of the disciples of Christ, who stood upon a common plane of equality, and by instituting a mediatorial priesthood, which, setting aside the office of the great Mediator, assumed to mediate between God and man. It was an invasion of that order of heaven, as recorded in the New Testament, which gave liberty to the soul and direct access to the Heavenly Father through the one High Priest of our salvation. The rise of sacerdotalism destroyed the equality of discipleship. The disciples of Christ, under apostolic teaching, formed a community of brethren, who were associated upon a broad basis of equality, all of them being illuminated and

directed and united in the one Spirit. Their organization under Christ was a marvel of simplicity, and very unlike that hierarchical system which in subsequent times overshadowed the Church of the living God—very dissimilar from the individual congregation where all the members served each other in love and faith.

The New Testament records the fact that all Christians, in a given locality, were united in one society, or *ecclesia*, the old Greek term for an assembly legally called and authorized. In each society there was a board of pastors, indifferently called elders, presbyters—a name taken from the synagogue—or interchangeably styled bishops, overseers, a name given by the Greeks to persons charged with a guiding oversight in civil administration. In the election of these pastors—feeders of the flock—the body of disciples enjoyed a controlling voice, although as long as the apostles remained, their suggestions or appointments would naturally be accepted. These officers did not give up, at first, their secular employments; they were not even, at the outset, intrusted as a peculiar function with the business of teaching, which was free to all, and especially imposed upon a class of persons who seemed designated by their various gifts for this work. The elders, with the deacons, whose business it was to look after the poor and to perform kindred duties, were the officers to whom each little separate community committed the lead in the management of its affairs. But, as we approach the close of the second century, we find marked changes; some of them of a portentous and dangerous character, and as already indicative of the fact that the apostasy had set in. The enlargement of the jurisdiction of bishops, by extending it over dependent churches

in the neighborhood of the towns and cities, and the multiplying of church officers, were innovations significant of coming evils. By degrees church officers, by assuming powers which did not belong to them, grew into a distinct order, and placed themselves above the "laity" as the appointed medium of conveying to them the grace of God. A church in the capital of a province, with its bishop, easily acquired a precedence over the other churches and bishops in the same district, and thus the metropolitan system grew up. A higher grade of eminence was accorded to the bishops and churches of the principal cities, such as Rome, Alexander and Ephesus; and thus we have the germs of a more extended hierarchical dominion. Even as early as the latter part of the second century, the Church had passed into the condition of a *visible*, organized commonwealth. We find Irenæus, who was bishop of Lyons from 177 to 202, uttering the famous dictum that where the Church is—meaning the visible body with its clergy and sacraments—there is the Spirit of God, and where the Spirit of God is, there is the Church. To be cut off from this visible Church is to be separated from Christ. By the clergy of that period, this Church was made the door of access to the favor of God. We can also readily account for the importance that began to be attached to tradition; for the defenders of the true Church of Christ against the corrupting encroachments of gnosticism, naturally fell back on the historical evidence afforded by the presence and testimony of the leading churches, which the apostles themselves had planted. Irenæus and Tertullian (the latter a presbyter at Carthage, where he died between the years 220 and 240) direct the inquirer to go to Corinth, Rome, Ephesus, to the places

where the apostles had taught, and ascertain whether the novel speculations of the time could justly claim the sanction of the first disciples of Christ, or had been transmitted from them.

Says a distinguished author: "It is the pre-eminence of Rome, as the custodian of traditions, that Irenæus means to assert in a noted passage (lib. III. iii. 2) in which he exalts the Church." It was not long until the unity of the Church, as a visible, towering organization, was realized in the unity of the sacerdotal body. It was but a natural and logical sequence to seek and find a head for this traditionized and secularized body; and where should it be found except in mystic Rome, the capital of the world, the seat of the predominating Church, where Paul had suffered martyrdom, and where many believed (but erroneously) that Peter also perished as a martyr. After the sacerdotal order had raised Peter to be chief of the apostles, and when, near the close of the second century, the idea was suggested and became current that Peter had served as bishop of the Roman Church, a strong foundation was laid in the minds of credulous men for a recognition of the primacy of that Church and of its chief pastor. The first mention of Peter as bishop of Rome is found in the *Clementine Homilies*, which were composed in the latter part of the second century. The habit of thus deferring to the See of Rome, as the center of ecclesiastical authority, so far advances upon the credulity of the people, that in the middle of the third century we find Cyprian, whose zeal for episcopal independence would not tolerate the subjection of one bishop to another, still speaking of that See as the chief source of sacerdotal unity. Rome was a mighty and a glorious city. The eyes of all

nations were intently fixed upon it, as the metropolis of wealth and splendor and political power. It was an easy thing to transfer this awe and reverence to the Church which had its seat in the Eternal City. Leo I., with arrogant pretensions, claimed that the Roman Empire was built with reference to Christianity, and that Rome, for this reason, was chosen for the bishopric of the chief of the apostles. Leo flourished in the fifth century.

UNION OF CHURCH AND STATE.

THE accession of Constantine (311) found the Church so firmly organized under its hierarchy that it could not be absolutely merged in the State, as might have been the result had its constitution been different. But under him and his successors, the supremacy of the State, with a large control of ecclesiastical affairs, was maintained by the emperors. General councils, for example, were convoked by them and presided over by their representatives, and conciliary decrees published as laws of the Empire. The Roman bishops felt it to be an honor to be judged only by the Emperor. In the closing period of imperial history, the emperors favored the ecclesiastical primacy of the Roman See, as a bond of unity in the Empire. Political disorders and conflicting interests tended to elevate the position of the Roman bishop, especially when he was a person of more than ordinary talents and energy. Leo the Great (440-461), the first, perhaps, who had conferred upon him the title of Pope, proved himself a pillar of strength in the midst of tumult and anarchy. His conspicuous services, as in shielding Rome from the incursions of barbarians and protecting its inhabitants, facilitated the exercise of a spiritual jurisdiction that stretched not only over Italy, but as far as Gaul and Africa. To him was given by Valentinian III. (445) an imperial declaration which made him supreme over the Western Church, or the Church of Rome. We can not follow the alternations

of the priestly powers of Rome, nor consume space by depicting the varying fortunes of popes and princes. We can record the fact that in the fifth century the fall of the Western Empire increased the authority of the bishop of Rome ; we can speak of the spread of Moham-medanism from Africa and Spain into Europe ; of the alliance of the Papacy with the Franks in 750 ; of the rescue of the Papacy by Pepin and Charlemagne, and of the coronation of the latter by the hands of the Pope, in the Basilica of St. Peter, on Christmas Day, 800. Taking advantage of the conflicts and disorders in the empire of Charlemagne, and seizing the opportunity of his death, which created an era of political strife and unrest, the Roman bishops rapidly began to increase in power. It was in this period that the False or Pseudo-Isodorian Decretals appeared. These false decretals introduced principles of ecclesiastical law which made the Church dependent on the State, and elevated the Roman See to a position unknown to preceding ages. The immunity and high prerogatives of bishops, the exaltation of primates, as the servile tools of the popes, above metropolitans who were slavishly dependent upon secular rulers, and the ascription of the highest legislative and judicial functions to the Roman Pontiff, were some of the leading and characteristic features of this spurious collection, which found its way into the codes of the canon law, and which radically modified the ancient ecclesiastical system. These false decretals first appeared about the middle of the ninth century, and they only needed a pope of sufficient talents and energy to give practical effect to such pernicious principles ; and such an instrument appeared in the person of Nicholas I., between the years 858 and 867. Availing

himself of a favorable opportunity, he brought Lothair II., king of Lorraine, under the censure of the Church, whom, in a case of matrimony, he compelled to submit to the decrees of the Papacy, while at the same time he deposed the archbishops who had endeavored to thwart his purpose. At the same time, Nicholas humbled Hincmar, the powerful archbishop of Rheims, who had disregarded the appeal which one of his bishops had made to Rome.

According to Baronius, a distinguished Roman Catholic annalist, the anarchical condition into which the Empire ultimately fell, left the Papacy, for a century and a half, the prey of Italian factions, by the agency of which the papal office was reduced to a lower point of moral degradation than it ever reached before or since. This period of moral and social debasement—during a considerable portion of which time harlots disposed of the papal office, and their paramours wore the tiara—was interrupted by the intervention of the German sovereigns, Otho I. and Otho II.; with the first of whom the Holy Roman Empire, in the sense in which the name is used in subsequent ages, the secular counterpart of the Papacy, derives its origin. The pontiffs preferred the sway of the emperors to that of the lawless Italian barons, says Von Raumer. This dark period, in which nearly all traces of apostolic usages disappeared, was terminated by Henry III., who appeared in Italy at the head of an army, and, in 1046, at the Synod of Sutri, which he had convoked, dethroned three rival popes, and raised to the vacant office one of his own bishops. The imperial office had passed into the hands of the German kings, and they, like their Carlovingian predecessors, whose acts in history we have purposely omitted, rescued the Papacy from destruction.

CONFLICT BETWEEN CHURCH AND STATE.

WHEN we reach the age of Hildebrand (1073-1085), we find plots and counterplots the order of the day. While this pretended reformer apparently sought a thorough reformation of morals and a restoration of ecclesiastical order and sacerdotal discipline, he undertook at the same time to subordinate the State to the Church, and to subject the Church, such as it was, to the absolute authority of the Pope. The course pursued by Hildebrand, and by aspiring pontiffs who succeeded him, in the course of time resulted in an open conflict between the Papacy and the Empire. Here follows a severe and persistent contest, in which the Papacy gain a decided advantage. That the Emperor was commissioned to preside over the temporal affairs of men, while it was left for the Pope to guide and govern them in things spiritual, was a criterion too vague for defining the limits of temporal and spiritual jurisdiction. The co-ordination, the equilibrium of the civil and ecclesiastical powers, was a relation with which, as any one might know, who is conversant with the history of despotic governments, neither party would be content. It was a struggle on both sides for universal monarchy. The apostolic order of things now completely fades out of view. The popes, by continual strategy and rare diplomacy, gained an ascendancy over Western Europe, and, for successive years, the Pope everywhere was the acknowledged head of Latin Christianity. Sometimes

the Roman pontiffs, when they saw an opportunity of centralizing and consolidating their system of spiritual despotism, became the champions then, as they have frequently since, as suits their base designs, of popular freedom. Acting in the role of Mephistopheles, they can, in turn, become republicans, monarchists, democrats, autocrats and imperialists, if by such transformation they can subserve the interests of the Papacy. The end sanctifies the means. The humiliation of Henry IV. in 1077, whom Hildebrand kept waiting during three winter days, in the garb of a penitent, in the yard of the castle of Canossa, gives evidence of the supremacy of the Papacy in the Medieval Age. The Worms Concordat which Calixtus II. concluded with Henry V. in 1122, and the acknowledgment which Frederick Barbarossa made of his sin and error to Alexander III. at Venice, in 1177, after a long contest for imperial prerogatives, are facts which furnish evidence of the triumph of the Papacy. The triumph of the Papacy appeared complete when Gregory X. (1271-1276) directed the electoral princes to choose an emperor within a given interval, and threatened, in case they refused compliance with the mandate, to appoint, in conjunction with his cardinals, an emperor for them; and when Rudolph of Hapsburg, whom they proceeded to select, acknowledged in the most unreserved and subservient manner the Pope's supremacy.

These are strange developments of church affairs, compared with the origin of Christianity and primitive gospel simplicity. The facts that we glean and scrap from the Dark Ages, are the full fruitage of the workings of the "mystery of iniquity" alluded to by the apostle Paul. It is impossible to furnish the details of

history within our limited space, but it is our purpose to give a connected view of the rise and development of the Papacy, and to represent in as few words as possible the ruin of the ancient Church, and the subsequent growth of an apostate Church. And this we do in order to show the relation which Romanism sustains to Protestantism, and the relation which we sustain to both these in our plea for a perfectly restored Christianity. That there was a remnant of the true worshipers of God found here and there during the Dark Ages, such as the Nestorians, is a pleasing fact well established in history ; but that nearly all traces of the primitive order of things, as established by the apostles of Jesus Christ, are lost sight of in the raging conflicts of rival princes and aspiring ecclesiastics, both of which powers, as they alternated repeatedly between victory and defeat, crushed down the liberties of the people and despoiled them of their personal rights, are facts patent and intelligible to all readers of history. We wish the people of this generation, as well as the people of succeeding generations, to know the reasons why we stand apart from all denominations, Papal and Protestant, and why we propose to stand only upon apostolic ground.

CULMINATION OF THE PAPACY.

FROM the best authorities we have consulted, we learn that it was during the progress of the struggle with the Empire that the Papal powers may be said to have culminated. In the period between 1198 and 1216, in which Innocent III. reigned, the Papal despotism shone forth in all its ecclesiastical splendor. The enforcement of celibacy had placed the entire body of the clergy in a closer relation to the sovereign Pontiff. The Vicar of Peter had become the Vicar of God and of Christ. The idea of a theocracy on earth, in which the Pope should presumptuously rule in this character, fully possessed the mind of Innocent, who, having profited by the boldness and persistency and political *finesse* of Gregory VII., excelled the latter in diplomacy and political strategy. He worked himself up to believe that the two swords of temporal and ecclesiastical power had both been given to Peter and his successors, so that the earthly sovereign derived his prerogative from the great Head of the Church. The Pope was constituted to shine as the great luminary of the world, and the king or civil ruler could only shine from borrowed light. Acting on this theory—the consummation of spiritual despotism—Innocent assumed the position of arbiter in the conflicts of nations, and claimed the right to dethrone kings and princes at his pleasure. We have not space to give examples of his despotism, with which the pages of history are disgraced.

In the Church he assumed the character of universal bishop, based upon the theory that all episcopal power was originally deposited in Peter and in his successors, and communicated through this source to bishops, who were in this manner constituted the only vicars of the Pope, and who might at any time be deposed at the will or beck of the Pope. To him belonged all legislative authority, councils having merely a deliberate power, while the right to convoke them and to ratify or annul their proceedings belonged exclusively to him. He alone, in the role of an absolute autocrat, was exempt from all law, and might dispense with them in the case of others. Even the doctrine of Papal infallibility, which brought forth its legitimate fruit in the reign of Pope Pius IX., was discovered in the writings of Thomas Aquinas, the most eminent theologian of that age. As the feudal system gradually gave way to political monarchy, so the independency of the churches was absorbed and concentrated in the Pope. The right to confirm the appointment of all bishops, the right even to nominate bishops and to dispose of all benefices, the exclusive right of absolution, canonization and dispensation, the right to assess the churches—such were some of the iniquitous prerogatives, for the enforcement of which Papal legates, clothed with limitless powers, were commissioned to penetrate all the countries of Europe, in order to override the authority of bishops and of local ecclesiastical tribunals. About this time originated the famous mendicant orders of St. Francis and St. Dominic, from which beggarly institutions there came forth a swarm of itinerant preachers, who, as the pets of the Pope, were very intimately associated with his Pontifical Highness, and who were ever ready, as

pliant tools, to defend Papal prerogatives and Papal extortions against whatever opposition might arise from the secular clergy. Insinuating themselves, serpent-like, within the walls of the universities of Europe, they defined and defended, in lectures replete with subtilties and sophistries, and by a pretended array of scholastic wisdom, all the usurpations of the Papacy.

Conflicts between popes and temporal princes continued. The Papal assertions in regard to the two swords, the supremacy of the ecclesiastical over the secular power, and the subjection of every living soul to the Pope, who judges all and is judged by none, were met by a united and determined resistance on the part of the French people. When Boniface VIII. summoned the French clergy to Rome to sit in judgment on the acts of the king, the summons aroused a storm of indignation. The Papal Bull, snatched from the hand of the legate, was publicly burned in Notre Dame, on the 11th of February, 1302. The insulted clergy of France flatly denied the proposition that in secular affairs the Pope stands above the king. The prestige of the Papacy now began to wane rapidly. There was an expansion of knowledge in every direction. Political reformers came to the front. Literature began to spread, and poets and jurists, of learning and distinction, began to exert a powerful influence in the direction of civil and religious liberty. Then comes the period of the Babylonian captivity, or the long residence of the Pope at Avignon—called the Babylonian captivity, because it continued about as long as the captivity of the Jews in ancient Babylon—and the period of the great schism, when, during a great part of this period, the Papacy was enslaved to France, and served the behests of the

French Court. Various forms of ecclesiastical oppression followed, which involved Germany, England and other countries in humiliation. The revenues of the Court at Avignon were supplied by means of extortions and usurpations which had hitherto been without parallel. Every form of extortion was resorted to for replenishing the Papal treasury. France was willing, as long as the Papacy remained her tool, to indulge the popes in extravagant assumptions of authority. Avignon became the headquarters of an extremely luxurious and profligate court—a cesspool of vice—the boundless immorality of which has been vividly depicted by Petrarch, who himself was an eye-witness to the shameful abominations. Then arose the great battle of the fourteenth century, between the Monarchists and the Papists, when such celebrated writers as Marsilius of Padua, William of Occam and Dante, as the defenders of the “Monarchists,” vigorously denounced the presumptions of the Papacy. “These bold writings attacked the collective hierarchy in all its fundamental principles; they inquired, with a sharpness of criticism before unknown, into the nature of the priestly office; they restricted the notion of heresy, to which the Church had given so wide an extension; they appealed, finally, to the Holy Scriptures, as the only valid authority in matters of faith. As fervent monarchists, these theologians subjected the Church to the State. Their heretical tendencies announced a new process in the minds of men, in which the unity of the Catholic Church went down.”

During the schism which ensued upon the election of Urban VI., in 1378, there was presented before Christendom the spectacle of rival popes imprecating curses upon each other; each with his court to be

maintained by taxes and contributions, which had to be largely increased on account of the division. When men were compelled to choose between rival claimants of the office, it was inevitable that there should arise a still deeper investigation into the origin and grounds of Papal authority. Inquirers reverted to the earlier ages of the Church, in order to find both the causes and the cure of the dreadful evils under which Christian society was suffering. More than one jurist and theologian called attention to the ambition of the popes for secular rule and to their oppressive domination over the Church, as the prime fountain of this frightful disorder.—“*History of the Reformation,*” by George P. Fisher.

THE PAPACY AND EPISCOPACY.

A FRUITLESS attempt was made, at about this period, to reform the Church "in head and members." Princes interposed to make peace between popes, as popes had before interposed to produce peace between princes. According to Laurent (*La Reforme*), it is the era of the reforming councils of Pisa, Constance and Basle, when, largely under the leadership of the Paris theologians (1409-1443), a reformation in the morals and administration of the Church was sought through the agency of these great assemblies. It was now a conflict for supremacy between Papacy and Episcopacy. The Pope was regarded as primate of the Church, but at the same time it was asserted that bishops derived their grace and authority for the discharge of their office, not from the Pope, but from the same source as that from which he derived his powers. It was held that the Church, when convened by its representatives in a general council, is the supreme council, to which the Pope himself is subordinate and responsible. "Their aim," says Professor Fisher, "was to reduce him to the rank of a constitutional instead of an absolute monarch. The Gallican theologians held to an infallibility residing somewhere in the Church; most of them, and ultimately all of them, placing this infallibility in ecumenical councils. The flattering hopes under which the Council of Pisa opened its proceedings, were doomed to disappointment, in consequence of the reluctance of the

reformers to push through their measures without a pope, and the failure of Alexander V. to redeem the pledges which he had made them prior to his election. Moreover, the schism continued, with three popes in the room of two. The Council of Constance began under the fairest auspices. The resolve to vote by nations was a significant sign of a new order of things, and crushed the design of the flagitious Pope, John XXIII., to control the assembly by the preponderance of Italian votes. Solemn declarations of the supremacy and authority of the Council were adopted, and were carried out in the actual deposition of the infamous Pope. But the plans of reform were mostly wrecked on the same rock on which they had broken at Pisa. A pope must be elected; and Martin V., once chosen, by skillful management and by separate arrangements with different princes, was unable to undo, to a great extent, the salutary work of the Council, but before its adjournment he reasserted the very doctrine of Papal superiority which the Council had repudiated. The substantial failure of this Council, the most august ecclesiastical assemblage of the Middle Ages, to achieve reforms which thoughtful and good men everywhere deemed indispensable, was a proof that some more radical means of reformation would have to be adopted. But another grand effort in the same direction was put forth; and the Council of Basle, notwithstanding that it adopted numerous measures of a beneficent character, which were acceptable to the Catholic nations, had, at last, no better issue; for most of the advantages that were granted to them, and the concessions that were made by the popes, especially to Germany, they contrived afterward, by adroit diplomacy, to recall."

History gives abundant evidence of the fact that no good ever came from human councils which undertook to interfere with and modify the doctrine and government of the Church of Christ. Only evil, and unmitigated evil, ever emanated from such a source. The fifteenth century was characterized by national rivalries, and by the plots and counterplots of aspiring princes, who served the Papal cause, or compelled the Papacy to serve them, as self-interest might dictate. It is difficult to tell which exercised the most chicanery, and which practiced the most intrigue, or which sank to the lowest depths to gain power—the civil or ecclesiastical powers. One thing is certain, and that is, that selfishness reigned supreme. In illustration of this statement, it is recorded that Innocent VIII., besides advancing the fortunes of seven illegitimate children, and waging two wars with Naples, received an annual tribute from the Sultan for detaining his brother and rival in prison, instead of sending him to lead a force against the Turks, the enemies and despoilers of Christendom. Alexander VI., whose deep depravity recalls the dark days of the Papacy in the tenth century, busied himself in founding a principality for his favorite son, that monster of iniquity, Cæsar Borgia, and in amassing treasures, by base and cruel means, for the support of the licentious Roman Court. He is said to have died of the poison which he had caused to be prepared for a wealthy cardinal, who bribed the head cook to set it before the Pope himself. If Julius II. satisfied the extortionate demands of his relatives in a more peaceable way, he still found his enjoyment in carnal war and savage conquest, and made it his chief occupation to the States of the Church. According to the testimony of Gieseler,

the eminent German historian, he organized alliances and defeated one enemy after another, forcing Venice to submit to his outrages, and not hesitating, old man as he was, to take the field himself, in the time of winter. In 1510, having brought in the French, and having joined the League of Cambray for the sake of subduing Venice, he called to his aid the Venetians for the expulsion of the French. The Church, and especially the priesthood of Rome, had become thoroughly demoralized; and this was the condition of things on the eve of the Reformation of the sixteenth century.

LEO X. AND LUTHER.

AT the opening of the Reformation, Leo X. was made a cardinal at the age of thirteen, and elected Pope at the age of thirty-seven. He was more "familiar with the fables of Greece, and the delights of the poets, than with the history of the Church and the doctrine of the Fathers." He indulged in profane studies, and gave much of his time to hunting, jesting and pageants. He sported in a gay and luxurious court, and made religion subordinate to the fascinations of literature, art and music. Vast sums of money, which his religious subjects were obliged to contribute, were lavished upon his relatives, and the historian Ranke has characterized his habits of life as "a sort of intellectual sensuality." Luther began his Reformation in the reign of this cold-hearted Pope. "During the Middle Ages," says Coleridge, "the Papacy was another name for a confederation of learned men in the west of Europe against the barbarians and ignorance of the times. The Pope was the chief of this confederacy; and, so long as he retained that character, his power was just and irresistible. It was the principal means of preserving for us and for all posterity all that we now have of the illumination of past ages. But as soon as the Pope made a separation between his character as premier clerk in Christendom and as a secular prince—as soon as he began to squabble for towns and castles—then he at once broke the charm and gave birth to a revolution.

Everywhere, but especially throughout the north of Europe, the breach of feeling and sympathy went on widening; so that all Germany, England, Scotland and other countries, started, like giants out of their sleep, at the first blast of Luther's trumpet."—*Table Talk*, July 24, 1832.

Coleridge may have seen a special providence in the rise of the Papacy, as a "confederation of learned men in the west of Europe;" but we can not see the special providence. We see the Papacy, with all its worldly wisdom, sagacity, duplicity, diplomacy; with all its arrogance, assumption of power, corruptions and abominations. We also see its downfall at the approach of Bible knowledge, apostolic teaching and popular education.

The age immediately preceding the Lutheran Reformation was characterized by the dogmatic system, as elaborated by the schoolmen from the abundant materials furnished by tradition and sanctioned by the mongrel Church; which constituted a vast body of mystic and scholastic doctrine, and which every man of the least religious pretensions was bound to accept in all particulars, or come under the ban of excommunication. The polity of the mongrel Church lodged all ecclesiastical rule in the hands of a superior class, the besotted priesthood, who were commissioned as the indispensable almoners of divine grace. The worship centered in the sacrifice of the mass, a constantly repeated miracle wrought by the hands of the wily and winsome priest. Justification by meritorious works, without respect to character and a godly life, was stereotyped into a wicked dogma, which was eating out the vitals of all religious life. Human merit was substituted for the mercy of

God. A religion of external performances, which consisted in quantity rather than in quality, and various modes of pretentious abstinences, with the institutions of monasticism and the celibacy of the priesthood, were prominent features in the existing order of things. According to Ullman (*Reformatoren von der Reformation*), the masses, pilgrimages, fastings, flagellations, prayers to saints, homage to their relics and images, and similar features so prominent in medieval mysticism, which passed as piety, illustrate the essential character of the times.

"The forerunners of the Reformation have been properly divided," says Professor Fisher, quoting from Dr. Ullman, "into two classes. The first of them consists of the men who, in the quiet path of theological research and teaching, or by practical exertions in behalf of a contemplative, spiritual tone of piety, were undermining the traditional system. The second embraces names who are better known, for the reason that they attempted to carry out their ideas practically in the way of effecting ecclesiastical changes. The first class are more obscure, but were not less influential in preparing the ground for the Reformation. Protestantism was a return to the Scriptures as the authentic source of Christian knowledge, and to the principle that salvation, that inward peace, is not from the Church or from human works, ethical or ceremonial, but through Christ alone, received by the soul in an act of trust. Whoever, whether in the chair of theology, in the pulpit, through the devotional treatise, or by fostering the study of languages and of history, or in perilous combat with ecclesiastical abuses, drew the minds of men to the Scriptures and to a more spiritual conception of religion, was, in a greater or less measure, a reformer before the Reformation."

THE DAWN OF THE REFORMATION.

FROM the twelfth century down to the dawn of the Reformation, there were found here and there, especially in Southern France and Northern Italy, "anti-sacerdotal sects," who indulged in vehement invectives against the shameful immoralities of the priesthood and their baneful usurpations of power. Among these sects in Southern France, we may mention the noted Albigenses, who vigorously opposed the authority of ecclesiastical tradition and of the hierarchy, but who were finally crushed out of existence by means of a bloody and heartless crusade, instigated by Innocent III., and which, through his agency, was followed up by the iniquitous Inquisition, which here had its origin. "Catharists" was a general name applied to these anti-sacerdotal sects. Succeeding the Albigenses, there appear in 1170, the Waldenses, under the leadership of Peter Waldo, of Lyons. Because of their attachment to the Scriptures, and of their fiery opposition to clerical usurpation and profligacy, they also became forerunners of the Reformation. Disaffection and unrest, and a stubborn resistance against the aggressions of the priesthood, were experienced in all quarters, especially among the poor and dependent classes.

The Inquisition had done its bloody work in the extirpation of all such heretics as the Albigenses and the Waldenses. More radical and influential reformers have now moved to the front, such as Huss, Jerome of Prague

and John Wickliffe. But the theologians of Paris made themselves infamous and almost outstripped their Papal antagonists, during the sessions of the Council of Constance, in their violent treatment of Huss, and in the alacrity with which they condemned him and Jerome to the stake. One hundred and fifty years before the days of Luther, Wickliffe proved himself a formidable antagonist to the pretensions of the Papacy. He anticipated the grand Reformation with a knowledge of the religious situation, with a perspicuity of genius, and by apostolic blows of radical reform, that shook the very foundations of the Papal edifice. He set aside Papal decrees by a direct appeal to the Holy Scriptures. He denies transubstantiation; he boldly asserts that in the primitive Church there were only two classes of church officers; denies that there is scriptural authority for the rites of confirmation and extreme unction; advocates non-interference on the part of the clergy with civil affairs and temporal authority; condemns auricular confession; holds that the exercise of the power to bind and loose is of no effect, unless it conforms to the doctrine of Christ; is opposed to the multiplied ranks of the clergy—popes, cardinals, patriarchs, monks, canons, *et al.*; repudiates the doctrine of indulgences and supererogatory merits, the doctrine of the excellence of poverty, as that was held and as it lay at the foundation of the mendicant orders; and he sets himself against artificial church music, pictures in worship, consecration with the use of oil and salt, canonization, pilgrimages, church asylums for criminals, and the celibacy of the clergy. These facts are all clearly authenticated by reliable historians. The followers of Wickliffe were called Lollards. It is a remarkable fact that Wickliffe predicted that from the

monks themselves there would arise men who would abandon their false interpretations of Scriptures, and, returning to the apostolic order of things, would reconstruct the Church in the spirit of Paul. The work of reform as inaugurated by Wickliffe, we may remark, in passing, presents many features resembling the work of reform as inaugurated by Thomas and Alexander Campbell. The latter was an ardent admirer of the illustrious Wickliffe. It was in the Council of Constance that Huss asserted the right of private judgment. This was going behind the Council; and for his temerity he was commanded to retract his avowals of opinion, which he refused to do until he could be convinced by argument, and by citations from the Scriptures, that his sentiments were erroneous. The right of private judgment became one of the prominent and distinctive principles of Protestantism. Other reformers sprang up, whom we can not mention, such as the distinguished and eloquent Savonarola, who lived at Florence, where he carried on his work of moral reform, until his death in 1498. He exposed the demoralized condition of the mongrel Church, and for laying bare the rottenness of the Papal system, he forfeited his life under the flagitious Alexander VI., but predicted a coming reformation.

THE MYSTICS.

THE Reformation of the sixteenth century was preceded by a school of men called *Mystics*, of whom the noted Anselm was the father. The characteristic of the Mystics is the sensation of feeling, rather than of believing; the preference of intuition to logic; the quest for knowledge through light imparted to feeling, rather than by processes of the intellect; the indwelling of God in the soul, elevated to a holy calm by the consciousness of his presence; absolute self-renunciation and the absorption of the human will into the divine; silent meditation and the ecstatic mood. The characteristic spirit of this mystical school, which was a recoil from dogmatic theology, and from the extravagant use of outward sacraments and ceremonies, was illustrated by Thomas à Kempis, in his celebrated work, entitled "The Imitation of Christ," which it is said has probably had a larger circulation than any other book except the Bible. Luther himself was more or less influenced by the doctrines of the Mystics, especially by the writings of John Tauler and Thomas à Kempis.

The Reformation was preceded by a revival of learning—a new era of intellectual culture—in which three eminent writers—Dante, Petrarch and Boccaccio—made themselves distinguished. Scholasticism, which for several hundred years had been dominant in the medieval ages, gradually gave way as books began to multiply, and as the Scriptures continued to be translated into the

native languages of the people. The Schoolmen and the Mystics began to retire to the background immediately upon the introduction of the art of printing, and as distinguished scholars, coming to the front, began to test the doctrinal and ecclesiastical system of that age by a translation of the Old and New Testament from the original, the original fountain of truth having been suppressed by the Papacy, and the mass of the people deprived of the key of knowledge. The gigantic fabric of Latin Christianity, that vast receptacle of idolatry and pagan superstition, began to quake at the near approach of intelligent faith and reason, and of civil and religious liberty. The Papacy could no longer endure the light of investigation. But the revival of literature in Italy was, to a considerable extent, the revival of paganism. "Even an Epicurean infidelity," says Professor Fisher in his *History of the Reformation*, "as to the foundation of religion, which was caught from Lucretius and from the dialogues of Cicero, infected a wide circle of literary men. Preachers, in a strain of florid rhetoric, would associate the names of Greek and Roman heroes with those of the apostles and saints, and with the name of the Savior himself. If an example of distinguished piety was required, reference would be made to Numa Pompilius. So prevalent was disbelief respecting the fundamental truths of natural religion, that the Council of the Lateran, under Leo X., felt called upon to affirm the immortality and individuality of the soul." It appeared as if the gods of the old mythology had risen from the dead, if we may judge by the sentiments of the poets and rhetoricians of that literary revival, "while in the minds of thinking men Plato and Plotinus had supplanted Paul and Isaiah." The influence of the classic

school upon the Church in Italy, as described by Guizot (*History of Civilization*, lect. xi.), is fearful to contemplate. As a specimen of his delineation of the crookedness of the times, he says that the Church in Italy "gave herself up to all the pleasures of an indolent, elegant, licentious civilization; to a taste for letters, the arts, and social and physical enjoyments."

On the principle that like causes produce like effects, may not the study of the same classics revive a love for pagan literature in our times; and is it not now the tendency of pulpit rhetoricians, as they come from our colleges dripping with the distillations of pagan philosophy, to supplant Paul and Isaiah by the introduction of Plato and Plotinus? And how often do we hear college fledglings, and some older ones, who consider themselves "advanced thinkers," associating the names of Greek and Roman heroes with those of the apostles and saints, and even with the name of the Savior himself.

The religious condition of things in Germany, at the outbreak of the Reformation, was far different from that of Italy. Reuchlin and Erasmus, two of the most eminent scholars of the age, taking advantage of the revival of literature, made it contribute to the purification of the morals of the people, and to an earnest and vigorous investigation of the Scriptures. These were the men who furnished Luther, the great champion of the Reformation, with the literary munitions of war that crushed the dominion of the Papacy, and which liberated the masses from ignorance and foul superstition.

LUTHER AND THE MAN OF SIN.

THE people of this generation have a just right to know why we propose, and strenuously labor for, a thorough restoration of the apostolic order of things, and why, religiously, we reject all human authority and accept only the law and authority of Jesus the Christ. For more than a half century we have kept this grand proposition before the eyes of all men. It is due to the rising generation—doubly due to our own children—that we should furnish the most substantial reasons for having inaugurated a movement as radical and far-reaching as that which was inaugurated by Christ and his apostles. We propose more than a *reformation of reformations*. We go back of all reformations, and plant ourselves upon apostolic ground. It is a fact patent to all men acquainted with ecclesiastical history, that there is not a Protestant denomination in existence that has entirely emerged from the great apostasy of 1260 years' continuance, and that has effectively cleared itself of the mystic influences of spiritual Babylon. No denomination, however respectable it may appear in the eyes of the world, can claim identity with the Church of Christ, as founded by his apostles, as long as it countenances human dogmas, substitutes theories for facts, supplants the law and authority of Christ by laws of expediency, changes the ordinances of the Church, mystifies the design of the ordinances, bears titles which the Spirit

never authorized, and carnalizes the worship of the true and living God.

It is our purpose, in these essays, to show the origin and drift of the several reformatations from the days of Luther down to the present time, and to show also, in tracing out these events, that not one of the so-called reformatory movements ever resulted in the full restoration of Apostolic Christianity. We write for those who neither read nor investigate, but who ought to read and investigate. Many of our own people, which statement includes many of our own preachers, are not posted on these questions as they ought to be, while professing at the same time to stand upon the only true and tenable ground.

Luther was a great power in crushing the Man of Sin, but he did not succeed in grinding him to powder. Luther was first aroused by the visible presence of a corrupt priesthood. The origin of the Reformation of the sixteenth century was quite humble and somewhat indefinite. Pope Leo X. had arranged for a very extensive sale of indulgences. He gave out as a pretext for the outrage that the proceeds of the sale were intended for a war against the Turks and the erection of St. Peter's Church. It was quite generally believed that the real destination of the money was to defray the exorbitant expenditures of the Pope's Court and to serve as a marriage dowry to his sister. Archbishop Albert, of Mentz, a man whose character was no better than that of Leo X., authorized the sale in Germany on condition that fifty per cent. should flow into his own pocket. Tetzel, a Dominican friar, carried on the trade with such a dash of effrontery as to outrage the sentiments of thousands of honest and sincere people.

Luther, then a young monk in an Augustinian convent, was among the first to rise against this profanation of pure religion, and to conscientiously protest against the abomination. When a young student, he had been driven by his anxiety for the salvation of his soul into the seclusion of a convent. After long doubts and many mental troubles, he had derived from a profound study of the Scriptures, and of the writings of Augustine and Tauler, the consolatory belief that man is to be saved, not by his own works of righteousness, but by faith in God through Jesus Christ. As an earnest Christian man, who had taken upon himself a solemn obligation to teach a pure religion, and who, as we have reason to believe, sincerely believed in the Christianity of the Holy Scriptures, he felt himself impelled to enter an energetic protest against the daring deeds of Tetzl. In accordance with the principles of the Church of Rome, he addressed himself to several neighboring bishops, urging them to stop the sale of indulgences; but, not heeding his appeal, he resolved to act upon his own account.

It was on the eve of All-Saints' Day, October 31, 1517, that he affixed to the Castle Church of Wittenberg the celebrated ninety-five theses, which bold act has generally been regarded as the beginning of the Lutheran Reformation. But both Papal and Protestant writers are agreed that these theses involved by no means, on Luther's part, a conscious renunciation of the Roman Catholic doctrine. Luther himself made this manifestly clear by his subsequent appeal to the Pope, and also by the fact that he was attempting the *reformation* and not the *disorganization* of the Church. His opposition to the *corruptions* of Rome was but a reflex of public opin-

ion, which, by this time, had become wide-spread. The Pope became alarmed, and was startled, as by an electric shock, when he discovered finally that the humble and obscure monk, whom he at first feigned to despise, had sent an irresistible impulse all over the religious world. Immediate steps were taken to arrest, if possible, the progress of Luther's revolutionary movement. At first the Pope summoned Luther to Rome; but at the request of the University of Wittenberg, and the Elector of Saxony, the concession was made that the Papal legate, Thomas de Vio (better known in history as Cajetan), should examine Luther in a paternal and conciliatory manner. Luther's characteristic line of defense was the rejection of the arguments as taken from the Fathers and the scholastics, and the demand to be refuted by arguments cited from the Bible. After hearing that the Pope had issued a fresh Papal bull in behalf of indulgences, Luther changed his appeal to an ecumenical council. Soon after this the Court of Rome found it expedient to change its policy with Luther, and to win him back by compromise and kindliness. The Papal chamberlain, Karl Von Miltitz, a native of Saxony, was so far successful that Luther promised to write letters in which he would admonish all persons to be obedient and respectful to the Church of Rome, and to write to the Pope to assure him that he had never thought of infringing upon the rights and privileges of the Mother Church. History informs us that the letter was actually indited; its language is replete with expressions of condescension, and it exalts the Roman Church above everything but Christ himself. He also promised to discontinue the controversy if his opponents would agree to do the same. But only a brief period elapsed

before he was drawn into the Disputation of Leipsic (continuing from June 27 to July 15, 1519), which the vain glorified Dr. Eck had originally arranged with Carlstadt. History awards to Dr. Eck the glory of having proved himself the more able disputant, but Luther's cause was nevertheless greatly benefited by the discussion. The arguments of his fiery opponents drove Luther onward to a more decided rejection of Romish innovations. He was led by degrees to assert boldly that the Pope was not by divine right the universal Bishop of the Church, to entertain doubts of the infallibility of councils, and to believe that not all the Hussite doctrines were heretical.

Great men soon came to the support of Luther, and among others, Dr. Melancthon, one of the greatest scholars of the age. The conflict between Rome and Luther now became one of life and death. Dr. Eck returned from a journey to Rome, with a Papal bull which declared Luther a heretic, and which ordered the burning of his writings. Luther, on the other hand, systematized his views in three works, all of which appeared in 1520, viz.: *To His Imperial Majesty and the Christian Nobility of the German Nation—On the Babylonian Captivity of the Church—Sermon on the Freedom of a Christian Man*. The culmination finally came, when (December 10, 1520) Luther publicly burnt the Papal bull with the Papal canon law. The Pope succeeded in prevailing upon the German emperor and the German Diet of Worms (1521) to proceed against the great heretic; and when Luther firmly refused to recant, and persistently avowed that he could yield to nothing but the Holy Scriptures and sound argument, he was placed under the ban of the Empire; but so great was the dis-

content in Germany with corrupt Rome, that the same assembly which condemned Luther for opposing the faith of their ancestors, presented one hundred and one articles of complaint against the Roman See. As the ban of the Empire against Luther imperiled his life, he was persuaded by his friends to seclude himself in the Castle of Wartburg. Placed beyond the turmoil of political agitation, he found time to issue several powerful polemical essays against auricular confession, against monastic vows, against masses for the dead, and against the new idol of the Archbishop of Mentz. After his return from Wartburg, Luther gave his chief attention to the continuation of his translation of the Bible in German, which was completed in 1534, and which was a master production for that age of the world, while Melancthon, in his celebrated work on theological science, gave to the theological leaders of the new order of things *a hand-book of doctrine*. Then came the Augsburg Confession, by which every man was to be measured; and, having adopted this as the theological measure of every man, then the Bible became once more a sealed book, then a cessation of Bible investigation, and finally the imposition of human dogmas and ecclesiastical contraction, in which condition of stagnation the Lutheran Reformation has stood ever since, but with an expansion of many millions of nominal members, all of whom were made members of the Lutheran Church in infancy, without faith and knowledge, and without liberty of choice. At the Diet of Worms, 1521, before the Augsburg Confession was formulated into a creed, when Luther was peremptorily called upon to recant, he replied in Latin: "Unless I shall be convinced by the testimonies of the Scriptures or by evident reason (for I believe neither

Pope nor councils alone, since it is manifest they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted, and my conscience is held captive by the Word of God; and as it is neither safe nor right to act against conscience, I can not and will not retract anything." He added in German: "*Here I stand; I can not otherwise: God help me. Amen.*"

Memorable words, if only he had adhered to them. But subsequently he took an active part in forming the constitution of the Consistories. He was, in conjunction with other ecclesiastics, the author of the Marburg Articles and Schwabach Articles (1529), which furnished the basis, and to a large extent the material, both doctrinal and verbal, of the Augsburg Confession, in 1530, during its direct preparation and presentation. During his conflicts with the powers of Rome, he exhorted his friends not to call themselves Lutherans, but Christians, and he also told them that he was not writing his tracts to bring them to him, but to bring them to the Bible. In dissolving Church and State, and in procuring the civil liberties of the German people, as well as the liberties of the people of other States, the Lutheran Reformation accomplished great and lasting good; but, religiously, as soon as the Augsburg Confession was made to occupy the place of the Bible, reformation ceased, and there has been but little progress in that direction since. Luther never attempted the complete restoration of Apostolic Christianity. He never comprehended such a question, which is made the more evident by the fact that the Augsburg Confession contains doctrines and dogmas which are purely of Papal origin, notably the dogma of transubstantiation, on account of which, as well as on account of other Romish

dogmas, Zwingli and other reformers, in Switzerland, separated from him, as we shall show in our next article. Though the great reformer freed himself from the fetters of Papal ecclesiasticism, and severed his connection with the despotism of Rome, it is nevertheless a fact that he never divested himself entirely of the mysticism of the Dark Ages, and never thoroughly rid himself of the traditions of Rome. Hence the necessity of succeeding reformatory movements, not one of which effected a restoration of the apostolic order of things, either in doctrine or in practice, as we shall discover in our future investigations. We accept the good that preceding reformers have accomplished, and honor those who have rescued the Bible from the grasp of a despotic hierarchy, but whatever they taught contrary to God's word, we reject. What the early reformers left undone, we propose to complete ; by which we mean an entire restoration of the ancient order of things, in faith and practice, in doctrine and discipline.

ORIGIN OF THE AUGSBURG CONFESSION.

HAVING in a previous chapter given the origin and a brief outline of the Lutheran Reformation, we next proceed to present a history of the Augsburg Confession, which we derive from the most reliable standard authorities.

After Charles V. had concluded a peace with France, he summoned a German Diet to meet at Augsburg, April 8, 1530. The decree of invitation called for aid against the Turks, who, in 1529, had besieged Vienna; it also promised a discussion of the religious questions of the time, and such a settlement of them as both to abolish existing abuses and to satisfy the demands of the Pope. Elector John, of Saxony, who received this decree March 11, directed (March 14) Luther, Jonas, Bugenhagen and Melancthon to meet in Torgau, and draw up a summary of the most important and necessary articles of faith, in support of which the evangelical princes and states should combine. These theologians, as we shall term them, drew up a profession of their faith, the groundwork of which they found in the seventeen articles which had been prepared by Luther for the convention at Schwabach, and fifteen other articles, which had been drawn up at the theological conference at Marburg, and subsequently presented to the Saxon Elector John at Torgau. The first draft made by the four theologians, in seventeen articles, was at once published, and elicited a joint reply from Wimpina,

Mensing, Redærfer and Dr. Elgers, which Luther immediately answered. The subject of the controversy had thus become generally known. Luther, Jonas and Melancthon were invited by the Saxon Elector to accompany him to Augsburg. However, subsequently it was deemed best for Luther's safety to leave him behind. Melancthon, soon after his arrival at Augsburg, completed the Confession, and gave to it the title *Apologia*. On the 11th of May he sent it to Luther, who was then at Coburg, and on the 15th of May he received from Luther an answer of approval. Several alterations were suggested to Melancthon in his conference with Jonas, the Saxon Chancellor Brück, the conciliatory Bishop Stadion of Augsburg, and the Imperial Secretary Valdes. To the latter, upon his request, seventeen articles were handed by Melancthon, with the consent of the Saxon Elector, and he was to have a preliminary discussion concerning them with the Papal legate Pimpinelli. Upon the opening of the Diet, June 20, the so-called evangelical theologians who were present—Melancthon, Jonas, Agricola, Brenz, Schnepf and others—presented the Confession to the Elector. The latter, on June 23, had it signed by the evangelical princes and representatives of cities who were present, *viz.*: John, Elector of Saxony; George, Margrave of Brandenburg; Ernest, Duke of Lunenburg; Philip, Landgrave of Hesse; John Frederick, Duke of Saxe; Francis, Duke of Lunenburg; Wolfgang, Prince of Anhalt, and the magistrates of Nuremberg and Reutlinger.

The Emperor had ordered the Confession to be presented to him at the next session, June 24; but when the evangelical princes asked for permission to read it,

their petition was refused, and efforts were made to prevent the public reading of the document altogether. The evangelical princes declared, however, that they would not part with the Confession until its reading should be allowed. The 25th of the month was then fixed as the day of its presentation. In order to exclude the people, the little chapel of the Episcopal Palace was appointed in the place of the spacious City Hall, where the meetings of the Diet were held. In this chapel the Protestant princes assembled on the appointed day, June 25, 1530. The Saxon Chancellor, Brück, held in his hands the Latin, Dr. Christian Bayer the German copy. They stepped into the middle of the august assembly, and all the Protestant princes rose from their seats, but were instantly commanded to sit down. The Emperor wished to hear the Latin copy read first, but the Elector replied that they were on German ground ; whereupon the Emperor consented to the reading of the German copy, which was done by Dr. Bayer. The reading lasted from four to six o'clock. The reading being completed, the Emperor ordered both copies to be given to him. The German copy he handed to the Archbishop of Mayence, the Latin he carried with him to Brussels. Neither of these copies is now extant. The Emperor promised to take this "highly important matter" into serious consideration, and make known his decision ; in the meanwhile the Confession was not to be printed without imperial permission. The Protestant princes promised to comply with this wish ; but when, soon after the reading, an erroneous edition of the Confession appeared, it became necessary to have both the German and the Latin texts published, which work was done through Melancthon. On June 27 the

Confession was given, in the presence of the whole assembly, to the Roman Catholic theologians to be refuted. The most prominent among them were Eck, Faber, Wimpina, Cochläus and Dietenberger. Before they got through with their work a letter was received from Erasmus, who had been asked for his opinion by Cardinal Campegius, recommending caution, and the concession of the Protestant demands concerning the marriage of the priests, monastic vows and the Lord's Supper.

On July 12 the Roman Catholic "Confutation" was presented, which so displeased the Emperor that "of two hundred and eighty leaves, only twelve remained whole." A new "Confutation" was therefore prepared and read to the Diet, August 3, by the Imperial Secretary Schweiss. No copy of it was given to the "evangelical members" of the Diet, and it was not published until 1573, by Fabricius. Immediately after the reading of the Confutation, the Protestants were *commanded* to conform to it. Negotiations for effecting a compromise were begun by both parties, but led to no practical result. Negotiations between the Lutherans and the Zwinglians were equally fruitless. Zwinglius—anglicized Zwingle—had sent to the Emperor a memorial, dated July 4, and Bucer, Capito and Hedio had drawn up, in the name of the cities of Strasburg, Constance, Memmingen and Lindau, the *Confessio Tetrapolitana*, which was presented to the Emperor July 11. Neither of these two Confessions was read, and both were rejected.

Melancthon, at the request of the "evangelical princes" and cities, prepared an "Apology of the Confession" in opposition to the Roman Catholic "Confu-

tation," which was presented by the Chancellor Brück, September 22, to the Emperor, who refused to receive it. Subsequently Melancthon received a copy of the "Confutation," which led to many alterations in the first draft of the Apology. It was then published in Latin, and in a German translation by Jonas (Wittenberg, 1531). A controversy subsequently arose, in consequence of which Melancthon, after 1540, made considerable alterations in the original Augsburg Confession, altering, especially in Article X., the statement of the doctrine of the Lord's Supper in favor of the view of the Reformers. Melancthon, who had already been charged with "crypto-Calvinism" (concealed Calvinism), was severely attacked on account of these alterations; yet the "*Confessio Variata*" remained in the ascendancy until 1580, when the *Confessio Invariata* was put into the "*Concordienbuch*" in its place, and thus the unaltered Confession has come to be generally regarded as the standard of the Lutheran churches. It is but just to say, however, that the altered Confession has not ceased to find advocates, and several branches of the Lutheran Church have even abrogated the authoritative character of the Confession, and do not demand from their clergy a belief in all its doctrines.

And this is how the Augsburg Confession struggled into existence. The following table of the contents of the Confession and of the Apology will give the reader an idea of a religious system of things that, at this time, probably wields an influence, directly and indirectly, over forty million people:

PART I (1) acknowledges four ecumenical councils; (2) declares original sin to consist wholly in concupiscence; (3) contains the substance of the Apostles' Creed; (4) declares that justification is the

effect of faith, exclusive of good works ; (5) declares the word of God and the sacraments to be the means of conveying the Holy Spirit, but never without faith ; (6) that faith must produce good works purely in obedience to God, and not in order to the meriting justification ; (7) the true Church consists of the godly only ; (8) allows the validity of the sacraments, though administered by the evil one ; (9) declares the necessity of infant baptism ; (10) declares the real presence in the Eucharist continued with the elements only during the period of receiving ; (11) declares absolution to be necessary, but not so particular confession ; (12) declares against the Anabaptists ; (13) requires actual faith in all who receive the sacraments ; (14) forbids to teach in the Church, or to administer the sacraments, without being lawfully called ; (15) orders the observance of the holy days and ceremonies of the Church ; (16) of civil matters and marriage ; (17) of the resurrection, last judgment, heaven and hell ; (18) of free will ; (19) that God is not the author of sin ; (20) that good works are not altogether unprofitable ; (21) forbids the invocation of saints.

PART II (1) enjoins communion in both kinds, and forbids the procession of the holy sacrament ; (2) condemns the law of celibacy of priests ; (3) condemns private masses, and enjoins that some of the congregation shall communicate with the priest ; (4) against the necessity of auricular confession ; (5) against tradition and human ceremonies ; (6) condemns monastic vows ; (7) discriminates between civil and religious power, and declares the power of the Church to consist only in preaching and administering the sacraments.

These are briefly the facts which show the origin, gestation and birth of the Augsburg Confession. The intelligent Bible reader can easily tell how much of this theological medley is Papal, how much Protestant, how much tradition, how much human speculation, and how much apostolic teaching. To say nothing of the sinfulness of making the creed, many of its doctrines are positive contradictions of the word of God, and wholly subversive of Bible teaching. The reader will have noticed, in the history of the Confession just given, that civil rulers had about as much to do in producing the creed as the Reformers themselves. The formation

of this Augsburg Confession cut off a'l further investigation of the Scriptures, and forever stereotyped the faith of its adherents. By the doctrines of this Confession it will be seen that Luther remained partly a Roman Catholic as long as he lived, and it was because of this fact that Zwingle, as we shall see further on, with other reformers in Switzerland, separated from Luther, and framed another Confession in harmony with their belief. Creedism, as the reader will have perceived, *began* at the very point where reformation *ceased*. And hence as long as creeds exist, and as long as men prefer creeds in lieu of the word of God, there can be no Christian union upon the basis of the Scriptures, so far as creed-lovers are concerned.

REFORMATION IN SWITZERLAND.

ULRICH ZWINGLE was the founder of Protestantism in Switzerland. He was a man of fine education and of extensive learning. He was educated in the Roman Catholic Church. He possessed a bright intellect, was a great lover of literature, was early in life distinguished for his love of truth, and devoted himself intensely to an investigation of the Scriptures. Like Luther, witnessing the corruptions of the clergy, and discovering dogmas and traditions not found in the Word of God, such as the worship of the Virgin Mary and the hideous doctrine of indulgences, he attempted a work of reform in the bosom of the Church. He was soon charged with preaching heresy, which the Papal powers regarded as subversive of the established order of things. In a conference held at Zurich, called at his own request, January 29, 1523, in the presence of an assembly of more than six hundred men, he defended sixty-seven propositions, which were leveled against the system of Romanism. In his defense against the charge of heresy, he substituted the authority of the gospel for the authority of the Church; he declared the Church to be the communion of the faithful, who have no head but Christ; he maintained that salvation is through faith in Christ as the only priest and intercessor; he rejected the Papacy and the mass, the invocation of saints, justification by works, fasts, festivals, pilgrimages, monastic orders and the priesthood, auricular confession, absolu-

tion, indulgences, penances, purgatory, and indeed all the characteristic peculiarities of the Romish Church. In another disputation, before a much larger assembly, on the 26th of October following, he obtained a decree of the Council against the use of images and the sacrifice of the mass.

By these statements it will be seen that Zwingle, as a clear headed reformer, and as one capable of making clean-cut distinctions between the teaching of the Bible and the traditions of Rome, was in advance of Luther. In 1525 he published his chief work, entitled a "Commentary on True and False Religion," and also a treatise on original sin. The tenets he published are substantially the same as those adopted by the Protestant churches generally. In his philosophy he was a predestinarian of an extreme type, transcending both Augustine and Calvin. He did not confine the illumination of the Spirit within the circle of revealed religion, nor do his adherents of the present age, or to those who receive the word of God and the "sacraments." He held that the virtues of heathen sages and heroes are due to the presence of divine grace, and asserted, for example, that Socrates was more pious and holy than all Dominicans and Franciscans. "He had busied himself," says Neander, "with the study of antiquity, for which he had a predilection, and had not the right criterion for distinguishing the ethical standing-point of Christianity from that of the ancients." From Zurich the Reformation spread, and in a short time Zwingle found in *Œcolampadius* as great a counselor and leader as Luther had found in the distinguished and scholarly Melancthon. The authority of the Papal system never had the same deep-set hold upon Zwingle as it had upon

Luther ; a question, however, which is not necessary to discuss here, as we are only aiming to present a historical connection of things and events. When Luther was put under the ban of the Church, Zwingle, as we learn from Ranke, the German historian, was still the recipient of a pension from the Pope. When Luther at the Diet of Worms, in the face of Papal princes and the legates of Rome, refused to submit to the authority of the Pope, Zwingle had not yet been seriously molested. As late as 1523 he received a complimentary letter from Pope Adrian VI.—facts which go to show that the reformations effected in the sixteenth century were only partial, and of course incomplete, and a fact which we desire our contemporaries to understand, in view of the work in which we are engaged.

Finally there broke out the great controversy on the dogma of transubstantiation between the Lutheran and Swiss reformers. Luther did not obtain this dogma from the apostolic record, but from theologians of the Latin Church—from Radbert, of the ninth century, from the leading schoolmen of the thirteenth century, which was made an article of faith by the fourth Lateran Council, in 1215, under Innocent III. The Reformers, as a class, with one consent, denied this dogma, “together with the associated doctrine of the sacrificial character of the Eucharist.” But Luther stoutly affirmed the actual corporate presence of the glorified body and blood of Christ, in connection with the bread and wine, so that the body and blood, in some mysterious way, are received by the communicant, whether he be a believer or an unbeliever. Luther did not hold that the heavenly body of Christ, which is offered and received in the “sacrament,” occupies space ; yet it is received

by all who partake of the bread and wine—not a portion of the body, but the entire Christ by each communicant. It is received, in some proper sense, with the mouth. We have quoted from De Wette, with the German before us. Zwingli denied that the body of Christ is present, in any sense, in the “sacrament,” but, with his followers, he was more and more disposed to attach importance to a *spiritual* presence in the institution. This belief Calvin emphasized, and added the positive assertion of a direct influence upon the believing communicant, which flows from Christ through the medium or instrumentality of his human nature. “The Word and the Sacraments Luther had made the criteria of the Church. On upholding them in their just place, everything that distinguished his reform from enthusiasm or rationalism depended. He had never thought of forsaking the dogmatic system of Latin Christianity in its earlier and purer days, and he looked with alarm on what struck him as a rationalistic innovation.” At the Conference of Marburg, in 1529, which was called with a view of reconciling the disaffected parties, when the theologians sat by a table, the Saxons on one side and Swiss on the opposite side, Luther wrote upon the table with chalk his text: “*Hoc est meum corpus*” (this is my body), and resolutely refused to budge an iota from the literal sense.

ORIGIN OF THE HEIDELBERG CONFESSION.

As a result of the controversy between the Lutheran reformers and the Swiss reformers, we have the Heidelberg Catechism, the property of the Reformed Church. Its name is derived from the city in which it was compiled and first printed. It is also sometimes styled the Palatinate Catechism, from the territory (the Palatinate) of the Prince (Frederick III.) under whose auspices it was prepared. Soon after the introduction of Protestantism into the Palatinate, in 1546, the controversy between Lutherans and Calvinists broke out, and for years, especially under the Elector Otto Heinrich (1556–59), it raged with great violence in Heidelberg. Frederick III., who came into power in 1559, adopted the Calvinistic view of the Lord's Supper, and favored that side of the question with all his princely power. He reorganized the Sapienz College (founded by his predecessor) as a theological school, and placed at its head (1562) Zacharias Ursinus, a pupil and friend of Melancthon, who had adopted the Reformed opinions. In order to put an end to religious disputes in his dominions, he determined to put forth a Catechism, a Confession of Faith, and laid the responsibility of preparing it upon Ursinus and Caspar Olevianus, for a time professor in the University of Heidelberg, then court-preacher to Frederick III. They made use of the catechetical literature then in existence, especially of the catechisms of Calvin and John à Lasco. Each prepared sketches

or drafts, and "the final preparation was the work of both these theologians, with the constant co-operation of Frederick III. Ursinus has always been regarded as the chief author, as he was afterward the principal defender and interpreter of the Catechism; still, it would appear that the nervous German style, the division into three parts (as distinguished from the five parts in the Catechism of Calvin, and the previous draft of Ursinus), and the genial warmth and unction of the whole work, are chiefly due to Olevianus." (Schaff, in *Am. Pres. Rev.*, July, 1863, p. 379.) Philip Schaff, of New York, is the acknowledged leader of the Reformed Church in America. When the Catechism was completed, Frederick laid it before a synod of the superintendents of the Palatinate, December, 1562, and after a careful examination it was duly approved. Dr. Schaff observes, in the same *Review* from which we have already quoted, that "the Catechism is a true expression of the convictions of its authors, but it communicates only so much of these as is in harmony with the public faith of the Church, and observes a certain reticence or reservation and moderation on such doctrines (as the *twofold* predestination), which belong rather to scientific theology and private conviction than to a public church confession and the instruction of youth."

The Heidelberg Catechism contains substantially the same tenets, dogmas, traditions, speculations and private opinions that are found in all Protestant creeds, except in governmental affairs. In common with all creeds, whether Romanist or Protestant, it teaches infant baptism and sprinkling. The body of people which it represents is called the Reformed Church, and this Reformed Church is regarded by its theologians and

admirers as a decided improvement upon the Lutheran Church; that is to say, there is not as much *Romanism* in the Heidelberg Catechism as there is in the Augsburg Confession. The theologians and princes of Germany and Switzerland began reformation with the Bible, and ended their work by the substitution of creeds, confessions of faith, symbols of faith, church standards, etc. Taking the Bible as their guide, they beat a retreat from the mystic realms of Papal Babylon, but had not gone far until the leaders commanded a halt, when they went to work, while still under the potent influence of Rome, and formulated Confessions of Faith; and, wedded to these human inventions, as their supporters now are, they still dwell within the confines of old Babylon. If not ecclesiastically under the power of the "Mother Church," they are religiously and spiritually of the same affinities. None of these creeds, whether Catholic or Protestant, tells a man how to become a Christian. They tell a man how he may become a Catholic, a Lutheran, a Reformer, an Episcopalian, a Presbyterian, a Methodist, a Baptist, perchance. There is not a Confession of Faith in existence that ever saved a soul. As human compositions, one is just as full of light and knowledge as another, and just as efficacious in the salvation of the soul. They all originated in the councils of men; they were digested in the heat of human passions; they were concocted and planned by envious and rival theologians; they became the symbols — the insignia — of rival princes; they have always engendered strife, hatred, malice, bigotry, intolerance and persecution, and will continue to do so until the end of time. There is no Christian love in them; there is nothing in them that will unite the people of God

and make them one people. The mind of God is not found in them, and the spirit of Christ does not breathe through them. They confuse the human mind; they divide the counsels of Christians; they paralyze the power of truth; they make a fable of the gospel; they mock the prayers of the Savior; they make void the law of God; they infuse the spirit of sectarianism; they cramp the human intellect; they place insuperable barriers between those seeking love and unity upon the basis of the Bible.

In view of these facts, and many more yet to be produced, let our brethren understand that our mission is not yet ended, but, on the contrary, only fairly begun. We have no human creed to defend. The Bible, and the Bible only, is our rule of faith and practice. The word of God only is the man of our counsel. All creeds must be crushed under the weight of divine authority. "The unity of the Spirit in the bond of peace" must destroy all sectism. There must be but one fold and one Shepherd. We are set for the defense of the gospel of the Son of God, and we propose to walk in the old paths. We propose the restoration of the apostolic order of things. To this work we consecrate our life's blood. Upon this altar we lay our all. We trust that all those who have been called into this marvelous light will stand firm, and work and contend for the faith, and show themselves men in the highest sense of the word, and never, never, yield an iota of the truth.

JOHN CALVIN AND CALVINISM

It is not our purpose, nor is it necessary to the end we have in view, to trace the Lutheran Reformation as it spread all through the Scandinavian kingdom, penetrated the Slavonic nations, and took Hungary captive. We shall next have something to say about John Calvin and his theology.

In French Switzerland, the reformatory movement began in 1526, in the French parts of the cantons Berne and Biel, where the principles of reform were preached by William Farel, a native of France. In 1530 he established the Reformation in Neufchâtel. A beginning was made in Geneva as early as 1528; in 1534, after a religious conference held at the suggestion of the people of Berne, in which Farel defended the Reformation, public worship was granted to those who belonged to the Reformed branch; rapid progress was then made through the zeal of Farel, Froment and Viret; and in 1535, after another disputation, the Papacy was abolished by the Council, and the doctrines of the Reformation adopted. In 1536 John Calvin arrived in Geneva, and was induced by Farel to remain in the city and to aid him in his struggle against a party of free-thinkers who called themselves *Spirituals*. In October of the same year he took part with Farel and Viret in a religious disputation held at Lausanne, which resulted in gaining over the Pays-de-Vaud to the cause of the Reformation. In 1538 both Farel and Calvin were

banished by the Council, which had taken offense at the very strict church discipline introduced by the reformers. Soon, however, the friends of the Reformation regained the ascendancy, and Calvin was recalled in 1541, while Farel remained in Neufchâtel. For several years Calvin was put under the necessity of sustaining a desperate struggle against his opponents, but in 1555 they were finally subdued in an insurrection incited by one Ami Perrin. From that time forward the reformatory ideas of Calvin were carried through in both Church and State with a consistency as rigid as iron, and Geneva became a center whence reformatory influences spread to the remotest parts of Europe. By an extensive correspondence and numerous theological theses, he exerted a powerful personal influence upon a certain class of minds far beyond the boundaries of Switzerland. The theological academy of Geneva, founded in 1588, supplied the churches of many foreign countries, especially France, with preachers trained in the spirit of Calvin. When Calvin died, in 1564, the continuation of his work devolved upon the learned Theodore Beza. Calvin disagreed in many points with Zwingle, whose views gradually lost ground as those of Calvin advanced. The Second Helvetic Confession, the most important among the symbolical books of the Reformed Church, which was compiled by Bullinger in Zurich, published in 1566, and recognized in all Reformed countries, completed, we are told, the superiority of Calvin's reformatory notions over those of Zwingle.

Calvin was only eight years old when Luther posted his famous theses upon the door of the Cathedral in Wittenberg. He was born at Noyon, in Picardy, on the 10th of July, 1509. He was well provided for by

families of nobility, who assisted him in obtaining a splendid education in the best colleges of Paris. His physical constitution was not strong, but early in life he developed extraordinary intellectual power. He was raised in affluence, and was never subjected to penury and rough discipline, as were the German and Swiss reformers. In college he surpassed his companions in severe mental application, and in a natural aptitude to learn. He spent most of his time by himself, and from his serious and severe turn of mind, he was nicknamed by his companions, "The Accusative Case." At the age of eighteen he received the tonsure, and preached occasionally, but had not taken orders, as his father, changing his plan, concluded to qualify him for the profession of a jurist. He studied under the most celebrated teachers. Before long, however, his attention was directed to the study of the Scriptures through the influence of Protestant relatives. Little is known of his public career until about 1532, soon after which he gives an account of his "sudden conversion." "Calvin had hesitated about becoming a Protestant, out of reverence for the Church. But he so modified his conception of the Church as to perceive that the change did not involve a renunciation of it. Membership in the true Church was consistent with renouncing the rule of the Roman Catholic prelacy: for the Church, in its essence invisible, exists in a true form wherever the gospel is faithfully preached and the sacraments administered conformably to the directions of Christ." So says George P. Fisher, D.D., in his *History of the Reformation*, pp. 195-6.

Calvin, by his great learning, by the rare acuteness of his intellect, and by his extensive acquaintance with

the contents of the Bible, became an acknowledged leader of the Protestant party in France. Speaking of Calvin's characteristics as a writer and a man, Professor Fisher says: "His direct influence was predominantly and almost exclusively upon the higher classes of society. He and his system acted powerfully upon the people, but indirectly through the agency of others. He was a patrician in his temperament. By his early associations, and as an effect of his culture, he acquired a certain refinement and decided affinities for the class elevated by birth or education. This was one of his points of dissimilarity to Luther; he was not fitted, like the German reformer, to come home to the 'business and bosoms' of common men. He had not the popular eloquence of Luther, nor had he the genius that left its impress on the words and works of the Saxon reformer; but he was a more exact and finished scholar than Luther." Melancthon greeted Calvin as "the theologian," and by the enemies of Protestantism his work was styled "the Koran of the heretics." A contemporary writer thus spoke of him:

"Some think on Calvin heaven's own mantle fell,
While others deemed him an instrument of hell."

Professedly he adopted the Bible as the sole standard of doctrine, while at the same time he made his peculiar speculation of predestination to overshadow the whole Bible, and to render nugatory the revealed plan of salvation. While his "Institutes" show him to be a very acute critic and a profound exegetical writer, yet at the same time it is apparent that by his theocratic interpretations of Scripture he renders the gospel of Christ a myth. While he scouts the doctrine that the truth of the Bible rests on the authority of the Church, and

holds that the divine authority of the Bible can be established by reason, he at the same time maintains that a spiritual insight of gospel truth is imparted directly by the Holy Spirit. While he professes little esteem for the fathers of the Church, and while he stigmatizes the domas and rites of the Papacy as the "impious inventions of men," without warrant from the Word of God, yet at the same time, unlike the other reformers, he frequently pays deference to the Church. Believing in a *Church Invisible*, composed of true believers, and also believing in the *Church Visible*, the criteria of which are the proper administration of the Sacraments and the teaching of the Word, and theoretically demanding positive submission to the model of the New Testament, he at the same time fails to identify the Apostolic Church in its complete restoration and purity. The smell of the Papacy tinges much of his writings. Professor Fisher thus summarizes the peculiar theological tenets of Calvin:

Predestination to him is the correlate of human dependence; the counterpart of the doctrine of grace; the antithesis to salvation by merit; the implied consequences of man's complete bondage to sin. In election, it is involved that man's salvation is not his own work, but, wholly, the work of the grace of God; and in election, also, there is laid a sure foundation for the believer's security under all the assaults of temptation. It is practical interest which Calvin is sedulous to guard; he clings to the doctrine for what he considers its religious value; and it is no more than justice to him to remember that he habitually styles the tenet, which proved to be so obnoxious, an unfathomable mystery, an abyss into which no mortal mind can descend. And, whether consistently or not, there is the most earnest assertion of the moral and responsible nature of man. Augustine held that in the fall of Adam, the entire race was involved in a common act and a common catastrophe. The will is not destroyed; it is still free to sin, but is utterly disabled as regards holiness. Out of the mass of mankind, all of whom are alike guilty, God chooses a part to

be the recipients of his mercy, whom he purifies by an irresistible influence, but leaves the rest to suffer the penalty which they have justly brought upon themselves. In the "Institutes," Calvin does what Luther had done in his book against Erasmus; he makes the Fall itself, the primal transgression, the object of an efficient decree. In this particular he goes beyond Augustine, and apparently affords a sanction to the extreme, or supralapsarian type of theology, which afterward found numerous defenders—which traces sin to the direct agency of God, and even founds the distinction of right and wrong ultimately on his omnipotent will (Inst. III., xxiii., 6, seq.) But when Calvin was called upon to define his doctrine more carefully, as in the *Consensus Genevensis*, he confines himself to the assertion of a permissive decree—a volitive permission—in the case of the first sin. In other words, he does not overstep the Augustinian position. He explicitly avers that every decree of the Almighty springs from reasons which, though hidden from us, are good and sufficient; that is to say, he founds will upon right, and not right upon will. He differs, however, both from Augustine and Luther, in affirming that none who are once converted fall from a state of grace, the number of believers being coextensive with the number of the elect.

Calvin lives in history as a scholar and a theologian, but not as a reformer. He rendered valuable service as an interpreter and expounder of Scriptures, but, like Luther, Zwingli and Knox, he failed to restore the primitive apostolic order of things. His speculations, theologically known as Predestination, Total Hereditary Depravity, Particular Election, Reprobation, Final Perseverance and the Eternal Decrees, have only served the purpose of dividing the people of God instead of uniting them—have only perplexed and confused the human mind instead of making plain the simplicity of the gospel. It is said of Calvin by his biographers, that at times he was so carried away by gusts of passion, that he lost all self-control. He had tried in vain, he says, to "tame the wild beast of his anger"; and on his death-bed he asked pardon of the Senate of Geneva for

outbursts of passion, while at the same time he thanked them for their forbearance.

Calvin, by instinct and choice, was better fitted for the rigid theocracy of Moses than for the liberty of the gospel. He had a stronger inclination toward Mosaic legislation than toward a system of divine truth which makes the individual free. He ruled with a rod of iron in the city of Geneva, where he directed civil as well as ecclesiastical affairs. "In 1568, under the stern code which was established under the auspices of Calvin, a child was beheaded for striking its father and mother. A child sixteen years old, for *attempting* to strike its mother, was sentenced to death; but, on account of its youth, the sentence was commuted, and having been publicly whipped, with a cord about its neck, it was banished from the city. In 1565 a woman was chastised with rods for singing songs to the melody of the Psalms." And other inflictions are recorded too numerous to mention. The expulsion of Castellio from Geneva, a highly cultivated scholar whom Calvin had brought from Strasburg, to take charge of the Geneva school—an expulsion caused by the influence of Calvin himself—and the death of Servetus, instigated by Calvin, and executed by those directly under his influence, because Servetus wrote a book entitled "Errors of the Trinity," which contradicted the opinions of Calvin—these heartless acts indicate the temper of Calvin's spirit, these show the character of his cold intellect, these demonstrate the rigidity and inflexibility of his will power. The powerful intellect of such a man may excite the admiration of cold-hearted theologians, and overawe the ignorant and superstitious with amazement, but such a disposition can never command the love and affection

of the "common people." In our opinion, there is nothing in Calvinism but the defeat of Christianity—there is nothing in it on which a sinful and helpless world can lean for support. There is not a gleam of hope in it. It is a death-dealing system.

ORIGIN OF THE CHURCH OF ENGLAND.

WE headed this series of articles *Reformatory Movements*. It may become evident before we conclude, that the series should have been designated *A History of the Protestant Denominations*, for the reason that many of them do not contain the elements of religious reformation at all.

The principles of the Lutheran Reformation swept across the English Channel, and seized the people of the British Empire. But, as might have been expected, the heresies of Luther and of Wickliffe met with intense and malicious opposition from the start. King Henry VIII., at the outbreak of the politico-religious revolution, became a conspicuous opponent of Luther, as well as a champion of the Papal cause. For writing a polemical book against Luther upon the Seven Sacraments, Leo X. conferred upon the King the title "Defender of the Faith" (*Defensor Fidei*). This took place in 1521. Henry also addressed a letter to the Emperor of Germany, in which he demanded the extirpation of the heretics. But the doctrines of Luther found ardent adherents even at the English universities, and an English translation of the Bible, by Frith and Tyndale, members of the University of Cambridge, produced a decisive and salutary effect. It was not long, however, until King Henry had a quarrel with the Pope, because the latter refused to annul Henry's marriage with Catharine of Aragon, the niece of the

Emperor Charles V. Henry, who represented that his marriage with Catharine, his brother's widow, was open to objections, laid the matter, by advice of Thomas Cranmer, before the universities of Europe, "not abstaining, however, from the use of bribery abroad and of menaces at home;" but when replies came back declaring the marriage with a brother's wife null and void, the King separated from Catharine, married Anne Boleyn, and, as a consequence, fell under the Papal ban.

Through the conniving of Henry, the English Parliament was induced to sunder the connection between England and Rome, and to recognize the King as head of the new Church. It became the fixed purpose of Henry to destroy, if possible, the influence of the Pope over the Church of England, with a desire at the same time to preserve its Catholic character. As a revenge upon the Pope, he subjected the cloisters to a searching investigation in 1535, and in the following year he totally abolished them. In 1538 the Bible was diffused in the mother tongue as the only source of doctrine; "but the statute of 1539 imposed distinct limits upon the Reformation, and, in particular, confirmed transubstantiation, priestly celibacy, masses for the dead, and auricular confession." After the Pope's authority was abolished in England, Parliament passed the Act of Supremacy, "That the King, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called the *Anglicana Ecclesia*."

And this was the origin of the Episcopal Church! Up to this memorable event the Pope of Rome was recognized as head of the Church of England; now

Henry VIII. becomes head of the Church, and the ecclesiastical are brought into subjection to the civil powers. Many of those who refused to submit to the new order of things in England, were executed, and their goods confiscated by the loyal but servile minions of the English king. It is evident that while Henry was a Protestant in form, he was a Romanist in heart. A powerful party, headed by Thomas Cranmer, afterward Archbishop of Canterbury, and Thomas Cromwell, royal vicar-general in ecclesiastical affairs, exerted a silent influence toward the Reformed churches of Continental Europe. They met with little success during the reign of Henry, but gained a temporary ascendancy in the regency which ruled England during the minority of Edward VI. Certain parties, including Peter Martyr, Bucer and Fagius, were invited to England to aid Cranmer in establishing the Reformation. The basis was laid in the Book of Homilies (1547), the new English Liturgy (the Book of Common Prayer, 1548), and the Forty-two Articles, 1552; but the labors of Cranmer were interrupted by the death of Edward VI., in 1553. His successor, Queen Mary, the daughter of Henry and Catharine of Aragon, was, as the intelligent reader knows, a devoted partisan of the Church of Rome, during whose bloody reign Cranmer and from three to four hundred other persons were executed on account of their religious views. A Papal *nuncio* appeared in England, and an obsequious Parliament sanctioned the reunion with Rome; but the affections of the people were not regained, and the early death of Mary, in 1558, put an end to the official restoration of the Papal Church. Queen Elizabeth, the daughter of Henry and Anne Boleyn, whose birth, in consequence of the Papal

decision, was regarded by the Roman Catholics as illegitimate, resumed the work of her father, and completed the English Reformation, as a work distinct both from the Church of Rome and the Reformation of Germany and Switzerland.

THE THIRTY-NINE ARTICLES.

THE Book of Common Prayer, which had been adopted under Edward VI., was so changed as to be less offensive to the Romish party; and by the Act of Uniformity, June, 1559, it was made binding on all the churches of the kingdom. Most of the subjects of the Pope conformed. The Confession of Faith, which had been formulated under Edward, in forty-two articles, was reduced to thirty-nine articles, and in this form it was adopted by a convocation of the clergy, at London, in 1562, and by Parliament made, in 1571, the rule of faith for all the clergy of the realm. According to the Thirty-nine Articles, the Scriptures contain, so they tell us, everything necessary to salvation. We are further informed that justification is through faith alone, which article, we presume, was intended as an offset to the Romish doctrine of justification by works alone, or the doctrine of indulgences; but works acceptable to God are the necessary fruit of this faith. Of course, neither Christ nor his apostles was consulted, when the English Parliament declared that supreme power over the Church is vested in the English crown, though limited by the statutes. Bishops continued to be the highest ecclesiastical officers and the first barons of the realm, which, it must be confessed, does not resemble the simplicity of the primitive order. Subscription to the Articles was made binding on the clergy; freedom of conscience was granted to the laity. The adoption of

the Thirty-nine Articles completed, substantially, the Constitution of the Episcopal Church of England. Some parts of the Church government and the Liturgy, especially the retaining of sacerdotal vestments, gave great offense to a number of zealous people, of a radical turn of mind, who had suffered persecution during the reign of Mary, and, while exiles, had become strongly attached to the extreme dogmas of Calvinism. They demanded a greater purity of the Church (hence the origin of the term "Puritans"), a simple, spiritual form of worship, a strict church discipline, and a Presbyterian form of government. The Act of Uniformity, in 1559, threatened all Non-conformists with fines and imprisonment, and their ministers with deposition and banishment. When the provisions of the Act began to be enforced, a number of the Non-conformist ministers formed separate congregations in connection with presbyteries, subsequent to 1572, and a considerable portion of the ministers and laity of the Established Church sympathized with them. The rupture between the parties was widened when, in 1592, by an act of Parliament it was decreed that all who obstinately refused to attend public worship, or induced others to do so, should be imprisoned and submit, or after three months be banished; and again, in 1595, when the Presbyterians applied the Mosaic Sabbath laws to the Lord's-day, and when Calvin's doctrines respecting Predestination excited bitter and lengthy disputes.

Thus far, by the aid of history, we have learned that Henry VIII., a very dissolute king, was constituted head of the English Church, or the Episcopal Church, called so by the fact that all church government is lodged in a bench of lordly bishops, that the Book of

Prayer was adopted, which was patterned after the Roman Catholic Missal, and that the Thirty-nine Articles, which it is not necessary to insert here, became the Creed of the English Church. On the general character of the Anglican or English Church, George P. Fisher, Professor of Ecclesiastical History in Yale College, has this to say :

As head of the Church, the King could make and deprive bishops, as he could appoint and degrade all other officers in the kingdom. The Episcopal polity was retained, partly because the bishops generally fell in with the proceedings of Henry VIII. and Edward for the reform of the Church, and on account of the compact organization of the Monarchy, in consequence of which the nation acted as one body. But in the first age of the Reformation, and until the rise of Puritanism as a distinct party, there was little controversy among Protestants in relation to Episcopacy. Not only was Melancthon willing to allow bishops with a *jure humano* authority, but Luther and Calvin were also of the same mind. The Episcopal Constitution of the English Church for a long period put no barrier in the way of the most free and fraternal relations between that body and the Protestant churches on the Continent. As we have seen, Cranmer placed foreign divines in very responsible places in the English Church. Ministers who had received Presbyterian ordination were admitted to take charge of English parishes without a question as to the validity of their orders.—*History of the Reformation*, pp. 332-3.

“The feature,” says Professor Fisher, “that distinguished the English Church from the Reformed Churches on the Continent, was the retention in its polity and worship of so much that had belonged to the Catholic system.” And the Episcopal Church is to this day essentially Catholic. The English Church owes its existence more to a stroke of political policy (*coup d'état*) than to a deep conviction of the supremacy of truth. The supremacy of the King himself was deemed of vastly more importance than the supremacy of apostolic truth. In all these controversies the Church of Christ,

as founded by the apostles, was not once thoroughly and distinctively identified. No plan of salvation is defined. The Bible is translated, which, for the times, was a memorable event, and one fraught with far-reaching consequences. The translation of the Bible into the vernacular of the people was the harbinger of both the civil and religious liberty of modern times. Great revolutionary principles were abstracted from the Bible, and many proof-texts from the Bible furnished matter for divisive and contradictory creeds, but the Bible itself as an infallible guide, and as containing the divine system of salvation, was laid upon the shelf as a useless piece of lumber. The controversialists of that period scarcely ever made an appeal to the Word of God in their efforts to sustain their respective dogmas and theories. While they all acknowledged the supremacy of the Scriptures, and in a general way deferred to them, yet the facts go to show that the truth of the Bible was nullified and the power of the gospel paralyzed by savage and ceaseless controversies—by controversies between the defenders of the Augsburg Confession and the advocates of the Heidelberg Catechism—by polemical struggles between Luther and Zwingli—by angry disputes between the King of England and the Pope of Rome, and by repeated wrangles of opposing Councils. Dogmas were popularized, creeds were stereotyped, human opinions were consecrated, metaphysical speculations furnished food for the common mind, and doctrinal statements, essentially dead, and wholly inoperative, were made to occupy the place of a living Bible.

Why did not the "Reformers" of the sixteenth century continue as they had begun? Who authorized them to make creeds and catechisms, and to formulate

church standards? Why did they occupy more time in discussing Transubstantiation and Predestination—both metaphysical and untaught questions, and not comprehensible by the common people, and on which no man's salvation depends—than they spent in preaching and teaching just what the apostles preached and taught? The followers of the Reformers of the sixteenth century have had three hundred and fifty years in which to follow up the apostles, but up to this time they have not found them.

THE BOOK OF COMMON PRAYER.

A HISTORY of the origin and development of Church Creeds is indeed a curious and entertaining, if not a profitable, study. The history of Creeds is not a history of genuine reformation, but in the manufacture of those tests of church-fellowship we discover the mental and spiritual portraits of uninspired men. God "breathed into man the breath of lives," but creed-mongers have breathed into creeds the putrid breath of sectaries, dogmatists, humanists, traditionists, sciolists, scholastics, opinionists, purists, transcendentalists, metaphysicians, and so forth. God made the Bible, but men made creeds. The trail of the serpent is found in every human creed. The hope of the world is to be found in the Bible; the hope of prelates and of priests—the glowing hope of all sectarian leaders—can be found in diverse Symbols of Faith, in the figments and fancies of creed architects, in Church Standards which divide the people of one common Lord, and in every form of "Systematic Theology," which furnishes employment to as many theologians, and to as many distinct parties, as are represented by these varying systems. In short, the history of creed-making is the history of human passion, human prejudice, human bigotry, superstition, ignorance of God's Word, human ambition, of plots and counterplots, of partisans, of strife, of theological tournaments, and of cunning craftiness. They are the

product of ingenious men, intellectually acute, skilled in the art of dialectics, and powerful as polemics.

The history of the incubation and birth of the English Prayer-book, or Book of Common Prayer, is a study that will tire any mind, and discourage any heart, if one has no other object in view except the mere reading of its history. It is but just to say that the men, as a class, who inflicted creeds upon the world, were better in spirit and character than the creeds they made; and that whatever of goodness and greatness they possessed, and that whatever of purity and nobility of life they manifested, they derived directly from the Word of God and from the Fountain of Life; which fact, by itself alone, is a crushing argument against all creeds—even against “Revised Creeds,” as at present proposed by the orthodox world.

Before the Reformation of Luther, the Missals, Breviaries, etc., of the Church of Rome were in use in England. In 1537 the Convocation put forth in English “*The Godly and Pious Institution of a Christian Man*,” containing the Lord’s Prayer, the Creed, the Commandments and the Ave Maria. In 1547, in the reign of Edward VI., a committee was appointed to draw up a Liturgy in English, free from Popish errors. Cranmer, Ridley, and other eminent reformers, composed this committee, and their book was confirmed by Parliament in 1548. This is known as the *First Prayer-book of Edward VI.* A large portion of it was taken from the old services used in England before the Reformation; but the labors of Melancthon and Bucer helped to give the book its Protestant form. “About the end of the year 1550 exceptions were taken against some parts of this book, and Archbishop Cranmer proposed a new

review. The principal alterations occasioned by this second review were the addition of the *Sentences, Exhortations, Confession and Absolution*, at the beginning of the morning and evening services, which in the First Common Prayer-book began with the Lord's Prayer; the addition of the *Commandments* at the beginning of the communion office; the removing of some rites and ceremonies retained in the former book, such as the use of oil in confirmation, the unction of the sick, prayers for the departed souls, the invocation of the Holy Ghost at the consecration of the Eucharist, and the prayer of oblation that used to follow it; the omitting the rubric that ordered water to be mixed with the wine, with several other less material variations. The habits, likewise, which were prescribed in the former book were in this laid aside; and, lastly, a rubric was added at the end of the communion office to explain the reason of kneeling at the Sacrament."—*Hook*. The Liturgy, thus revised and altered, was again confirmed by Parliament in 1551, and is cited as the *Second Prayer-book of Edward VI.* Queen Mary, on her accession, repealed the acts of Edward, and restored, through the influence of her Papal advisers, the Romanist prayer-book. "On the accession of Elizabeth to the English throne, this repeal, however, was reversed, and the second book of Edward VI., with several alterations and emendations, was re-established. This Liturgy continued in use during the long reign of Elizabeth, and received further additions and improvements."—*Eadie Eccles. Enc.*

Early in the reign of James I. the Prayer-book was again revised, but the "improvements" suggested by James were not ratified by Parliament. In 1661, the year after the restoration of Charles II., the commis-

sioners, both Episcopal and Presbyterian, who had assembled at the Savoy to revise the Liturgy, having come to no agreement, the Convocation agreed to certain "alterations and additions." The whole book, being finished, passed both houses of Convocation; it was subscribed to by bishops and clergy, and was ratified by act of Parliament, and received the royal assent May 19, 1662. This was the last revisal of the Book of Common Prayer in which any alteration was made by public authority. Several attempts have been made to revise the book since 1665, but without success. The first attempt was made in the reign of William III., encouraged by Tillotson and Stillingfleet, who in 1668 had united with Bates, Manton and Baxter in preparing a bill for the "comprehension of Dissenters." Failing then, as well as in 1681, the scheme was resumed after the Revolution, and in 1689 a commission was formed to revise the Prayer-book. A number of alterations were suggested, in order, if possible, to gratify the Dissenters, but the attempt proved abortive. There is at the present time a *Liturgical Revision Society* in England, which, in its *Declaration of Principles and Objects*, proposes to bring the Book of Common Prayer "into closer conformity with the written word of God and the principles of the Reformation, by excluding all those expressions which have been assumed to countenance Romanizing doctrine or practice."

After the American Revolution, the "Protestant Episcopal Church" was established as an organization separate from the Church of England, in 1784. In 1786, a committee was appointed to adapt the English Liturgy to use in America, and they prepared a book, which, however, never came into general use.

At the General Convention in October, 1789, the whole subject of the Liturgy was thrown open by appointing committees on the different portions of the Prayer-book, whose several reports, with the action of the two houses thereupon, were consolidated in the Book of Common Prayer, etc., as it is now in use, the whole book being ratified and set forth by a vote of the Convention on the 16th of October, 1789, its use being prescribed from and after the first day of October, 1790. The American Liturgy retains all that is excellent in the English service, omits several of its really objectionable features, brings some of the offices (the communion, for example) nearer to the primitive pattern, modifies others to suit our peculiar institutions, and, on the whole, is a noble monument to the wisdom, prudence, piety and churchmanship of the fathers of the American Church. By the forty-fifth canon of 1832, it is required that every minister shall, before all sermons and lectures, and all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayers shall be used than those prescribed by the said book.—*Hook, Church Dictionary, Am. Ed.*

We ask, where is the scriptural authority for all this priestly jugglery and ecclesiastical legislation? There is no scriptural authority, and the creed-mongers do not pretend to give any. The whole question rests upon assumptions. Why, instead of working over three hundred years to bring the Book of Common Prayer "*into conformity with the written word of God,*" did they not take the "*written word of God,*" and stand upon it, and stay there? Why have they been shuffling around these many years? If it is reform they are after, and they are truly seeking the unity of God's people, and if they are really desirous of discovering and identifying the Apostolic Church, why not accept the teaching of inspired apostles, and follow the teaching of the apostles, and pattern after the model Church as established by those holy men of God? We answer, because if they were to do so, they would be shorn of ecclesiasti-

cal power; bishops could no longer legislate for the "laity"; distinctive titles of honor would have to be given up; bishops could not live sumptuously every day, and there would be a heavy decrease in their stipends; they could no longer lord it over God's heritage, and all chances for clerical and prelatical promotion would be cut off. Liturgies, and "Church Standards," and Confessions of Faith, are changed from time to time, so as to be adapted to the people and to the times. This is worldly wisdom, but not the wisdom that comes from above. These ecclesiastical vandals dare not change the Bible to suit times and places, and the people; but they will assume to create a creed, and then assume to change it with the changing times. Did Christ and his apostles leave instructions to the effect that the gospel and the plan of salvation should, in successive ages, be so changed as to harmonize with every form of society, and with the varying forms of civil government? God intended that the truths of the Bible and the doctrine of the gospel should educate and mold society and civil governments, and not that ecclesiastics and civil governments should transform the word of God into Creeds and Symbols of Faith. Why not as well undertake to change the immutable laws of nature as to presume to alter or modify the constitutional laws of the kingdom of God?

What kind of an infallible guide is that to the human soul, that "omits objectionable features," and modifies others to suit our "peculiar institutions," in order to bring the people "*nearer to the primitive pattern*"? Why not take the "primitive pattern" itself, and lay aside all makeshifts and counterfeits? Can we not understand the "primitive pattern"—God's own workmanship—far

easier than all human imitations? Creeds do not contain the principles of reform, much less the light and the knowledge that lead to a complete restoration of apostolic Christianity. If men are wiser and better, it is because their love of God and their love of Bible truths has made them so. They are good in spite of their lifeless creeds. Creeds have not revolutionized the world, and set up the right and torn down the wrong, but the spirit of Christ and the power of the gospel have done it.

ORIGIN OF THE WESTMINSTER CONFESSION OF FAITH.

WE now come to speak of the origin of the Presbyterian Church and of the formation of the Westminster Confession of Faith. A joint resolution of the houses of the English Parliament, without the sanction of King Charles I., was passed June 12, 1643, which convoked a Synod "for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of said Church from false aspersions and interpretations," and, furthermore, for bringing about a more perfect reformation of the Church than was obtained under Edward VI. and Elizabeth, by which a closer union of sentiment with the Church of Scotland and the Reformed churches of the Continent might be secured. Parliament appointed to membership in this Synod one hundred and twenty-one clergymen, taken from the various shires of England, ten members of the House of Lords, and twenty members from the House of Commons. The General Synod of Scotland, August 19, 1643, elected five clergymen and three lay elders as commissioners to the Westminster Synod. About twenty of the members originally summoned were clergymen of the Church of England, and several of them afterward bishops; but few of the Episcopal members took their seats. The bishops of the English Church never acknowledged its claims, and the King condemned its sessions under extreme penalties,

June 22, 1643. The Synod, however, contrary to the will of the King, convened July 1, 1643, in Westminster Abbey (hence the name, Westminster Confession of Faith), in the presence of both houses of Parliament. The average attendance of clerical members during the sessions was between sixty and eighty. The great body of the members, both clerical and lay, were Presbyterians; ten or twelve were Independents, or, as now styled, Congregationalists, and five or six called themselves Erastians. The great majority were Calvinistic in faith.

The purposes for which this august Assembly of divines was convoked, as already intimated, were to vindicate the doctrine of the Church of England, and to recommend such further reformation of her discipline, liturgy and government as might "be agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed churches abroad." But the Parliament, feeling their need of Scottish aid, acceded to the Solemn League and Covenant, and urged the Scotch to send their deputies to the Assembly. Its objects were extended; and, in order to carry out the covenanted uniformity, it was empowered to prepare a new Confession of Faith and Catechism, as well as directories for public worship and church government, which might be adopted by all the Churches represented. The Church of Scotland threw all its influence in favor of strict Calvinism and Presbyterianism. Before electing delegates to the Westminster Assembly, in compliance with the request of Parliament, it adopted, August 17, 1643, the so-called "Solemn League and Covenant," which bound the Scottish

nation to the defense of the Reformed religion in Scotland, the furtherance of the Reformation in England and Ireland in doctrine, worship, church organization and discipline; the establishing of ecclesiastical and religious uniformity in the three realms; the extirpation of papacy and prelacy, of heresy and all ungodliness; and the support of all the rights of Parliament and of the rightful authority of the King. This document was immediately transmitted to Parliament, and thence to the Westminster Assembly, and was formally endorsed by each of these bodies, but was condemned by the King. The Assembly sought to gain the fraternal sympathies of the Reformed churches on the Continent also, and to that end addressed to them circular letters, which elicited more or less favorable responses, and which the King endeavored to neutralize by issuing a manifesto in Latin and English, in which he denied the intention charged upon him of re-establishing the Papal power in his realm. The Solemn League and Covenant, binding the ecclesiastical bodies of the two nations into a union, had been passed in Scotland August 17, was subsequently accepted by the Westminster Assembly, and ordered by the English Parliament to be printed, September 21, and subscribed September 25, when the House of Commons, with the Scottish commissioners and the Westminster Assembly, met in the Church of St. Margaret, Westminster. The House of Lords took the "Covenant," October 15.

"The question of church government occasioned the most difficulty, and seemed for a time impossible to be settled. Many of the most learned divines who were entirely on the side of the Parliament were yet in favor of what they termed primitive episcopacy, or the system

in which the presbyters and their president governed the churches in common. Then there were the Scottish commissioners and the more radical Puritans, who were at the opposite extreme; and, in order to reach a conclusion, these differences must be reconciled. It was accomplished after much discussion and long delay, by the adoption of the Presbyterian form of government."

A committee, consisting of about twenty-five members, was appointed by the Assembly "to prepare matter for a joint Confession of Faith," about August 20, 1644. The matter was prepared, in part, at least, by this committee, and the digesting of it into a formal draft was intrusted to a smaller committee on May 12, 1645. The debating of the separate articles began July 7, 1645, and the following day a committee of three (afterward increased to five) was appointed to "take care of the wording of the Confession," as the articles should be adopted in the Assembly. On July 16, the committee reported the heads of the Confession, and these were distributed to the three large committees to be elaborated and prepared for discussion. All were repeatedly read and debated in the most thorough manner possible in the Assembly. On September 25, 1646, a part of the Confession was finally passed, and on December 4 the remainder received the sanction of the Assembly, when the entire document was presented to the Parliament. That body ordered the printing of six hundred copies for the use of members of Parliament and of the Assembly, and that Scripture proofs should be added to the Confession, which was accordingly done. In 1647 the Confession was approved by the Church of Scotland in the form in which it passed the Assembly, and it was afterward ratified by the Scotch

Parliament. It was passed by the English Parliament in 1648, under the title of *Articles of Christian Religion*, but with certain changes. The basis of the Confession, says the historian, is doubtless those Calvinistic articles which are supposed to have been prepared by Usher, and in 1615 were adopted by the Convocation of the Irish Church. In the formation of this Presbyterian "Symbol" the Assembly at first undertook to revise the Thirty-nine Articles of the Anglican Church, and proceeded with that work until fifteen articles had been revamped with elements of a more pronounced Calvinistic character and provided with Scripture proofs. The only important change made in this process was the omission of Article VIII., concerning the authority of the three ecumenical symbols. The intention of the Synod was to ground every statement directly on Scripture as the only rule of faith, while the Church of England, under Edward VI. and Elizabeth, conceded to Catholic tradition, "if not in conflict with Scripture, a regulative authority." The Scottish delegates, however, induced the Assembly to undertake the formation of an entirely "new Symbol."

The Confession, under the title of "*The Humble Advice of the Assembly of Divines, now by Authority of Parliament Sitting at Westminster, Concerning a Confession of Faith*," etc., was printed in London in December, 1646, without proofs, and in May, 1647, with proofs, for the use of the houses of Parliament and the Assembly. A copy of this last edition was taken to Scotland by the commissioners, and from it three hundred copies were printed for the use of the General Assembly there. After being approved by that body, it was published in Scotland with the title of "*The Confession*"

of Faith Agreed upon by the Assembly of Divines," etc., and while the House of Commons were still considering it, a London bookseller brought it out under the same title in 1648. In the same year it was, with the omission of parts of certain chapters, and with some minute verbal alterations, approved by the two houses, and published under the title, "*Articles of Christian Religion, Approved and Passed by both Houses of Parliament, after Advice had with the Assembly of Divines.*" But the latter form is not common, and the Confession continues to be printed in the form in which it was drawn by the Assembly and approved by the Church of Scotland. The last of the Scotch commissioners left the Assembly November 9, 1647. On February 22, 1649, after the Assembly had held eleven hundred and sixty-three sittings, lasting each from 9 A.M. to 2 P.M., the Parliament, by an ordinance, changed what remained of the Assembly into a committee for trying and examining ministers, and in this form it continued to hold weekly sittings until the dissolution of the "Long Parliament," April 20, 1653. The *Larger Catechism* was sent to the House of Commons October 22, 1647; the *Shorter Catechism*, November 25, the same year. In the autumn of 1648 both houses of Parliament ordered the printing and publishing of the *Shorter Catechism*, but the House of Lords was discontinued before it had acted on the *Larger Catechism*.

And thus, in the midst of such politico-ecclesiastical throes as we have described, the Westminster Confession of Faith was born into the world. We have seen that the civil powers had as much to do in the manufacture of this abstruse, recondite, metaphysical document as the Church "divines." It is the creation of statecraft

and priestcraft. It is a compromise between Romanism and Episcopacy—a sort of hybrid, begotten of the Papacy and born of Protestantism. Facts go to show that Episcopacy and Presbyterianism, as well as Romanism, would now, as then, make civil government subservient to the ecclesiastical authorities. It is but just to say that through the instrumentality of the Reformers of the sixteenth century the Papacy received a fatal blow. But let it be understood that it was not the formulation and publication of Confessions of Faith, nor the influence of the abstract propositions they contained, that paralyzed the arm of the Pope, and that gave impulse to the reformatory movements of that eventful age. On the contrary, it was the translation of the Scriptures into the language of the common people, and the faithful proclamation of God's word, that effectually and fatally weakened the despotism of Rome. It was Luther and Zwingle, exposing the rottenness of the priesthood of Rome, and Calvin, by the word of God, striking at the false theology of Romish prelates, and Knox, by the same word of God, before creeds took on form, demolishing the governmental usurpations of the Papal See, that, combined and co-operating, wrought the mighty work, the impulse of which revolution still moves among modern reformers. As a Bible people, we accept the Bible principles of reform, as advocated and applied by the reformers of the sixteenth century, but we reject their creeds *in toto*, as being the product of fallible and uninspired men, and as being the prolific and chief source of sectarianism and a divided Church, with all their concomitants of sectarian rivalry, sectarian bigotry and sectarian pride.

We have our mission, and we know our mission,

which is the repudiation of all Symbols of Faith, all Church Standards, and all bodies that presume to legislate for the Church in the stead of Christ, while at the same time we shall elevate the Bible above all the works of men, and persistently plead for complete restoration of apostolic teaching and practice.

ORIGIN OF CONGREGATIONALISM.

WE now come to the origin and development of Congregationalism, which forms an integral and interesting chapter in reformatory movements. As contrasted with Romanism and Episcopacy, and as contrasted also with Presbyterianism, we shall find Congregationalism, as a system of "church polity," far in advance of those ecclesiastical systems, but, in some features, as falling short of the apostolic order of things. We are free to admit that Congregationalism makes a nearer approach to the primitive order than any of the "Orthodox Churches." They claim that their system is only a substantial return to the order and practice of the apostolic churches, which had been corrupted by the tendencies that culminated in the Papacy; and that traces of dissent from the episcopal power are found in every age. (See Punchard's *History of Congregationalism*.) The origin of modern Congregationalism may be traced to the early developments of the Reformation in England, an account of which we have already given. From the beginning of the protest against Romanism, some of the principal distinctive opinions, afterward developed into Congregational polity, especially the identity of "bishop" and "presbyter," and notably the independent right of each congregation to choose its own "pastor" and exercise discipline, without the interposition of council or bishop, found decided advocates and unflinching adherents. While Henry VIII., after repudiating the Romish supremacy, which we have

already noted, adhered to the essential features of Romish theology, and in part to Papal polity and practice, the advancement of enlightened reason continued in the opposite direction. When the reforms conducted by Edward VI., already noted in previous chapters of this series, were peremptorily brought to a standstill by Mary, Queen of Scotland, dissenting congregations, the forecast substantially of modern Congregationalism, came immediately, though privately, into existence in various places, as, for instance, in London in 1555. Their existence is learned almost entirely from persecutions to which their members were subjected, but of which few particulars are preserved in history.

Among the Congregational martyrs were Barrowe, Greenwood and Penry, executed in 1593. Of the Congregational Church formed in London in 1592, of which Francis Johnson was "pastor," and John Greenwood "teacher," fifty-six members were seized and imprisoned. Many of them eventually found their way to Amsterdam, where they reorganized under the same pastor. Robert Brown's publication, in 1582, of "A Book which sheweth the Life and Manners of all true Christians," etc., presents the earliest full development of the Independent side of Congregationalism. While at first only Puritans, many became Separatists, in despair of securing complete reformation in the Church of England. About the year 1602 a congregation was organized in Gainesborough in Lincolnshire, Rev. John Smyth pastor. In 1606 another congregation was formed at Scrooby, Nottinghamshire, Richard Clyton pastor, which met at the house of William Brewster. Of that congregation John Robinson was a member, and afterward associate pastor. In 1606 Mr. Smyth

and his friends removed to Amsterdam. In the following year Mr. Clyton and many of his church-members, after enduring great persecution, also escaped to Amsterdam, and in 1608 the majority of the remaining members of the Scrooby congregation followed. After the lapse of about a year the church removed to Leyden. But owing to the disadvantage of residing in a country of different language and customs from their own, they resolved to emigrate to America, and consequently a portion of the Leyden Church, with Elder William Brewster, after many tedious trials, landed at Plymouth, Massachusetts, Dec. 21, 1620 (N. S.), while Robinson, with a portion of the congregation, remained at Leyden. In 1616 a Congregational church was established at Southwark, London, under the care of Henry Jacob, who had been confirmed in Congregational principles by conference with John Robinson at Leyden. This congregation, organized after Mr. Jacob had conferred with leading Puritans, probably gathered together some of the scattered members of Mr. Johnson's congregation.

Though sometimes called "the first Independent Church in England," there had been in existence secret organizations in the reign of Mary, and the congregations of Gainesborough and Scrooby, and, it is said, one at Duckenfield, Cheshire County. About 1624 Rev. John Lathrop became pastor of the Southwark congregation. In 1632 he was imprisoned, with forty others of its members. In 1634 Mr. Lathrop, having been released, removed to America, with about thirty of his flock, and in that year organized the congregation in Scituate, Massachusetts, where he continued till 1639, when the majority removed to West Barnstable, where that congregation is still existing.

AMERICAN CONGREGATIONALISM.

THE history of the American Congregationalists is pretty well known. The Plymouth settlement was distinct in origin and government from that of Massachusetts Bay, the Pilgrim settlers being distinctively known as the "Pilgrims." The persecutions under Laud, in the Old Country, drove many Puritans into the resolution to emigrate. Endicott and his companions began the colony at Salem, Mass., in 1628, and in 1630 John Winthrop, their governor, with other emigrants, occupied Boston and the surrounding towns. Settlements were made at Hartford and Saybrook, in Connecticut, in 1635, and in 1638 Davenport and his associates founded the New Haven colony, while in 1633 a distinct company reinforced the colonies on the Piscataqua River. The Plymouth congregation had come out fully organized; in the other settlements congregations were immediately formed. None except the Plymouth people had come to America as Separatists; the others declared that they did not separate from the Church of England, but that, on the contrary, they only desired to expurgate its corruptions. But, having colonized in a strange and far-away country, removed from all ecclesiastical establishments, and searching the Scriptures as the basis of their ecclesiastical order, they all adopted the Congregational Church polity. Most of their ministers had been regularly ordained in the Church of England, and, as is well known, were a highly educated

class of men, as (*e. g.*) Cotton and Wilson, of Boston; Mather, of Dorchester; Hooker and Stone, of Hartford; Davenport and Hooke, of New Haven.

American Congregationalism proper received its religious form, essentially, in the early religious history of New England. If traced to the writings of any one person, it would be to those of John Robinson, of Leyden; those of John Cotton and Thomas Hooker, in America, being next in importance. Robert Brown was never acknowledged as a leader, he being a strict and severe Independent, and, finally, returning to the communion of the Church of England; but, at the same time, it is conceded that his writings did undoubtedly incite many minds to examine and reject the claims of Episcopacy. The system can not, however, be satisfactorily traced to any one man, but rather to the united sentiment of the early emigrants, who agreed in carrying into practice the opinion that every congregation is, according to the Scriptures, confined to the limits of a single or individual congregation, and that it must be democratic in government; while, at the same time, all congregations are regarded as in fellowship with one another. Hence the term "the Congregational Church" is never used to denote the denomination, but "the Congregational churches."

Congregationalists are generally Calvinistic in theology, although in the United States there is an advanced party who repudiate distinctive Calvinism. Congregationalists, as a class, hold to a system of church government which embraces these two fundamental principles, *viz.*: (1) that every local congregation of believers, united for worship, and for observing the "sacraments," and for the enforcement of discipline, is

a complete church within itself, and can not be subjected in governmental affairs to any ecclesiastical authority outside of itself; and (2) that all such local congregations are in communion with one another, and are under moral obligations to fulfill all the duties involved in such fellowship. The system is distinguished from Presbyterianism by the first, and from Independency by the second. It involves the equal right of all the members to vote in all governmental affairs; and the parity of all ministers, the ministers being set apart by the congregations, and who, as ministers, are not invested with any power of government, but who have official power only in the congregations by which they may be chosen pastors. It is seen that in regard to the independency (autonomy) of the congregations, the Congregationalists occupy nearly the same position as that which is held by the Disciples of Christ, or by those people who have in reality identified the Church of Christ as established by the apostles. But the Congregationalists are not only wrong in name, viewed from the angle of apostolic teaching, but they are wrong in doctrine, which is made clear by the fact that they have, in common with all pedobaptists, substituted affusion and rantism for immersion, and practice infant baptism, in respect to which practices they are not a whit in advance of the Romish Church, from which these violations of the law of God have descended. They are right in discarding councils, synods, conferences and presbyteries, and right in denying all ecclesiastical authority beyond the individual congregation, but they are decidedly wrong in changing the ordinances of Jesus Christ. As means of regeneration, they are right in denying the alleged spiritual influence of dreams, and visions, and psychological

impressions, and all hallucinations of the imagination, but as an exponent of the true Apostolic Church, in all the constituent elements of the one body, the Congregational Church is materially defective. It is not built exclusively upon the basis of God's Word, and hence never can form the nucleus of Christian unity, because, if a system is found to be defective in one or more parts, it must be rejected as a whole. A system of things which presumes to represent the divine model, and at the same time incorporates tradition and false dogmas, professedly on the principle of human expediency, and with a view of conciliating the captious and unregenerated world, can never hope to restore, unimpaired, the apostolic order of things.

Hence the necessity of the existence of the people known as the Disciples of Christ, who, repudiating all ecclesiastical authority outside of the government of Christ, and who, rejecting all the creeds and dogmas of contradictory and self-consuming sects, plant themselves exclusively upon the inspired Scriptures, as their only reliable and infallible guide, and as their only rule of faith and practice. Their tocsin of war is the avowed destruction of all sectism, and the motto of the banner they bear is "one Lord, one Faith and one Baptism." They regard the divisions of Christendom as a positive sin, and also as the prolific source of infidelity. They assume that "the unity of the Spirit" can only secure "the bond of peace"—a permanent and lasting peace—by an appeal to the Holy Scriptures, as the only source of information and authority. They constantly keep before their eyes the last intercessory prayer of our Lord: "Neither pray I for these alone [the apostles]; but for them also who shall believe on me *through their*

word: that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." We hold that sinners can only be saved, and church unity accomplished, through the words of the apostles. For Christ said to the apostles: "Whoever hears you, hears me; and whoever hears me, hears him who sent me." And to the Corinthians (2 Cor. v. 20) Paul writes: "Now then, we are ambassadors *for Christ*, as though God did beseech you *by us*; we pray you in Christ's stead, be you reconciled to God." Paul said to Timothy, "*Preach the Word*," which excludes the preaching of dogmas, theories, opinions, church politics, human creeds and "Church Standards."

ORIGIN OF THE BAPTIST CHURCH.

THE origin of the Baptist Church is confessedly obscure. It is a difficult and involved history to trace. The Baptist Church, distinctively, can not be traced beyond the sixteenth century. It is purely a creation of circumstances. Its incipient developments are found in the religious chaos of the sixteenth century. In the midst of all the diversities of opinion that existed in the Reformation of that eventful period, it was constantly maintained by Protestants that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is neither read therein nor may be proved thereby, although it be some time received of the faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an article of faith or repute it requisite to the necessity of salvation." (Articles of King Edward VI.) The operation of this broad principle of toleration and private judgment was denied by the Church of Rome, and, consequently, those who adopted this principle, manifestly so fair and equitable, suffered the anathemas of the Papal powers. Each separate body of Protestants claimed the privilege of standing on the basis of the Scriptures, and was prepared to resist alike the tyranny of Rome and what it considered the license of other Protestant sects. Thus it came to pass that the Baptists, or, as their opponents called them, the Anabaptists (or, as Zwingle names them, Catabaptists), were stren-

uously opposed by all other sects of Protestantism, and it was regarded by nearly all the early reformers to be the duty of the civil magistrates to punish them with fine and imprisonment, and even with death, as an abundance of historical documents attest. A writer in the *Encyclopædia Britannica* says: "There was, no doubt, some justification for this severity in the fact that the fanaticism which burst forth in the early times of the Reformation frequently led to insurrection and revolt, and in particular that the leader of the 'peasant war' in Saxony, Thomas Münzer, and probably many of his followers, were Anabaptists. One result of this severity is, that the records of the early history of the Anabaptists, both on the Continent and in this country (England), are very few and meagre. Almost all that is currently known of them comes to us from their opponents."

There is, however, much valuable information, together with detailed accounts of their sufferings, in the Dutch Martyrology of Van Braght, himself a Baptist, which bears the title *Martalaers Spiegel der Doopsgesinde* (2d ed. fol., 1685), an English translation of the latter half of which was published in two volumes, 8vo, London, 1850-53, edited by Dr. Underhill, now Secretary of the Baptist Missionary Society. Probably the earliest Confession of Faith of any Baptist community is that given by Zwingle in the second part of his *Elenchus contra Catabaptistas*, published in 1527. Zwingle professes to give it entire, translating it, as he says, *ad verbum* into Latin. He upbraids his opponents with not having published these articles, but declares that there is scarcely any one of them that has not a written (*descriptum*) copy of these laws which have been so well

concealed. The articles are in all seven. The first, which we give in full, relates to baptism :

Baptism ought to be given to all who have been taught repentance and change of life, and who in truth believe that through Christ their sins are blotted out (*abotila*), and the sins of all who are willing (*volunt*) to walk in the resurrection of Jesus Christ, and who are willing to be buried with him into death (not very good Baptist doctrine in the present age) that they may rise again with him. To all, therefore, who in this manner seek baptism, and of themselves ask us, we will give it. By this rule are excluded all baptism of infants, the great abomination of the Roman Pontiff. For this article we have the testimony and strength of Scripture, we have also the practice of the apostles ; which things we simply and also steadfastly will observe, for we are assured of them.

The second article, we are told by the same writer, relates to withdrawment (*abstentio*) or excommunication, and declares that all who have given themselves to the Lord and have been *baptized into the one body of Christ* should, if they lapse into sin, be excommunicated. (The Baptists of the present day baptize into the Baptist Church, not "into the one body of Christ," as the Disciples of Christ teach.) The third article relates to the breaking of bread ; in this it is declared that they who break the one bread in commemoration of the broken body of Christ, and drink of the one cup in commemoration of his blood poured out, must first be *united together into the one body of Christ*, that is, into the Church of God—which is not the Baptist Church of the present day. The fourth article asserts the duty of separation from the world and its abominations, among which are included all papistical and semi-papistical works. The fifth relates to pastors of the congregation. They assert that the pastor should be some one of the flock who has a good report from those who are without. "His office is to read, admonish, teach, learn,

exhort, correct, or excommunicate in the church, and to preside well over all the brethren and sisters, both in prayer and in the breaking of bread; and in all things that relate to the body of Christ, to watch that it may be established and increased so that the name of God may by us be glorified and praised, and that the mouth of blasphemers may be stopped." The sixth article relates to the power of the sword. "The sword," they say, "is the ordinance of God outside the perfection of Christ, by which the bad is punished and slain, and the good is defended." They further declare that a Christian ought not to decide or give sentence in secular matters, and that he ought not to exercise the office of magistrate. The seventh article relates to oaths, which they declare are forbidden of Christ.

It is here proper to state, for the benefit of the general reader, that the name "Anabaptist" means one baptism upon another baptism, or the immersion of those who have been sprinkled. There is no doubt of the fact that the Anabaptists suffered terrible persecution, and that all sorts of epithets of abuse and calumny were heaped upon their devoted heads. Zwingle styles them as "fanatical, stolid, audacious, impious." To us, at the present day, who enjoy personal liberty and religious toleration, it appears as shocking as it is wonderful, that the Protestant Council of Zürich, which had with great difficulty won its own liberty, should pass a decree, as Zwingle himself reports, that any person who administers anabaptism should be drowned; and still more shocking that, at the time when Zwingle wrote, this cruel decree should have been carried into effect against one of the leaders of the Anabaptists, Felix Mantz, who himself had been associated with Zwingle,

not only as a student, but also at the beginning of the Reformation. In this base and contemptible persecution, the Reformers of the sixteenth century have very little to be proud of, and such persecution on the part of the Reformers only goes to show that the blight of Romanism still clung to them, as it still does to their descendants of the present day. In 1537 Menno Simonis united with the Anabaptists and soon distinguished himself as their acknowledged leader. His moderation and piety, according to Mosheim, held in check the turbulent spirit of the more fanatical among them. He died in 1561, after a life passed amid continual dangers and conflicts. His name remains as the ecclesiastical designation of the Mennonites, who eventually settled in the Netherlands under the protection of William the Silent, Prince of Orange, many of them emigrating to the United States, and settling in the Middle and Western States, where their descendants have been largely absorbed by the various denominations, though some remain in separate bands, here and there, who have become wholly indifferent to immersion.

The *Encyclopedia Britannica* says that "of the introduction of Baptist views into England we have no certain knowledge." Fox relates "that the registers of London make mention of certain Dutchmen counted for Anabaptists, of whom ten were put to death in sundry places in the realm, *anno* 1535; the other ten repented and were saved." In 1536 Henry VIII., as "in earth supreme head of the Church of England," issued a proclamation together with articles concerning faith agreed upon by Convocation, in which the clergy are told to instruct the people that they ought to repute

and take "the Anabaptists' opinions for detestable heresies and to be utterly condemned." The document is given *in extenso* by Fuller, who further tells us from Stow's *Chronicles* that, in the year 1538, "four Anabaptists, three men and one woman, all Dutch, bare fagots at Paul's Cross, and three days after a man and woman of their sect were burnt in Smithfield." The Anabaptists united in communities separate from the Established Church. Latimer, in 1552, speaks of them as segregating themselves from the company of other men. We have not space to follow the history of the persecutions which the Anabaptists endured in England for opinion's sake. About the beginning of the seventeenth century the severe laws against the Puritans led many dissenters to emigrate to Holland. Some of these were Baptists, and an English Baptist church was formed in Amsterdam about the year 1609. In 1611 this church published "a declaration of faith of English people remaining at Amsterdam, in Holland." The article relating to baptism is as follows: "That every church is to receive in all their members by the confession of their faith and sins [modern Baptists do not teach this apostolic practice, but the Disciples of Christ do, mark that], wrought by the preaching of the gospel according to the primitive institution and practice. And therefore, churches constituted after any other manner [mark that too], or of any other persons, are not according to Christ's testament. That baptism or washing with water is the outward manifestation of dying unto sin and walking in newness of life; and therefore in nowise appertaineth to infants." Many members of the Brownist or Independent denomination held Baptist views. An Independent congregation in London, gathered in the year

1616, included several such persons, and as the congregation was larger than could conveniently meet together in times of persecution, they agreed to allow these persons to constitute a distinct congregation, which was formed on the 12th of September, 1633; and upon this the majority, if not all, of the new congregation were baptized. Another Baptist church was formed in London, in 1639. These churches were "Particular" or Calvinistic Baptists. The church formed in 1609 at Amsterdam held Arminian views. In 1644 a Confession of Faith was published in the names of seven congregations in London, "commonly (though falsely) called Anabaptists," in which were included the two congregations just mentioned. The article on baptism is as follows: "That baptism is an ordinance of the New Testament given by Christ to be dispensed only upon persons professing faith, or that are disciples, or taught, who, upon a profession of faith [not the recital of a dreamy "experience," as modern Baptists hold] ought to be baptized." "The way and manner of dispensing this ordinance the Scripture holds out to be dipping or plunging the whole body under water."

They made a clear distinction between the rights of conscience and the rights of the civil magistrates. After showing their willingness to yield "subjection and obedience" to the magistrates, as unto the Lord, and after indulging the hope that God would "incline the magistrates' hearts so far to tender our consciences as that we might be protected by them from wrong, injury, oppression and molestation," they proceed to say: "But if God withhold the magistrates' allowance and furtherance herein, yet we must, notwithstanding, proceed together in Christian communion, not daring

to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trials and afflictions, not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters, yea, and our own lives, dear unto us, so that we may finish our course with joy; remembering always that we ought to obey God rather than men." They close their Confession thus: "If any take this that we have said to be heresy, then do we with the apostle freely confess, that after the way which they call heresy worship we the God of our fathers, believing all things which are written in the Law and in the Prophets and Apostles, desiring from our souls to disclaim all heresies and opinions which are not after Christ, and to be steadfast, immovable, always abounding in the work of the Lord, as knowing our labor shall not be in vain in the Lord." This breathing spell, however, was not of long continuance, for soon after the Restoration, in 1660, the meetings of Nonconformists were continually disturbed by the constables, and their preachers were carried before the magistrates and fined or imprisoned, of which numerous instances could be given.

The history of the persecution of Baptists, as well as of other Protestant dissenters, ceases with the Revolution of 1688, and the passing of the Act of Toleration in 1689. The removal of the remaining disabilities, such as those imposed by the Test and Corporation Acts repealed in 1828, has no special bearing on Baptists more than on other Nonconformists. The ministers of the "three denominations of dissenters"—Presbyterians, Independents and Baptists—resident in London and the neighborhood, had the privilege accorded to

them of presenting on proper occasions an address to the sovereign in state, a privilege which they still enjoy.

It is unfortunate that modern Baptists have not carried out the principles of reform as proclaimed by the Baptists of the seventeenth century, who verged very close upon apostolic restoration; for we see in the history of the early Baptists that they, upon profession of faith, baptized believers into the one body of Christ, and that, too, without postponement. The early Baptists depended upon the Word of God as the source of enlightenment, regeneration and sanctification, and not on a "Christian experience"—not on special illumination without the Word of God—not on the mystic and twistic operations of an abstract Spirit, out of which theory of conversion have come, in the modern Baptist Church, illusions, hallucinations, sensuistic impressions, ecstasies, dreams and many other vagaries. The Baptists of the seventeenth century had a clearer perception of apostolic teaching, had a more comprehensive view or grasp of the scheme of redemption, and approximated more nearly the New Testament order of things, than the modern school of Baptists, who have been spoiled by contact with pedobaptist "orthodoxy"—by contact with "Evangelical Churches"—whose smiles they court, and whose ill-will they seek to propitiate. The earlier Baptists did not baptize into the Baptist Church, as is the modern practice, but they baptized believing penitents "into the one body of Christ," which sounds exactly like apostolic teaching. We read of no monthly meetings called for the examination of converts who gave an "experience" of something that never occurred, except in the imagination of the convert; nor do we read that their "experience," wrought

by the strivings of a "still small voice," was taken as an evidence of pardon; nor do we read of sinners being pardoned before immersion into the one body; nor do we learn from the records that they held monthly communion seasons, instead of communing on every first day of the week.

THE BAPTIST CHURCH IN THE UNITED STATES.

WE continue our observations upon the origin and history of the Baptist Church. Some writers (as, for instance, Orchard, in his *History of Foreign Baptists*, London, 1838) have attempted to trace an *uninterrupted succession* of Baptist churches from the time of the apostles down to the present. He gives as the summing up of his researches, that "all Christian communities during the first three centuries were of the Baptist denomination in constitution and practice. In the middle of the third century the Novation Baptists established separate and independent societies, which continued until the end of the sixth age, when these communities were succeeded by the Paterines, which continued until the Reformation (1517). The Oriental Baptist churches with their successors, the Paulicians, continued in their purity until the tenth century, when they visited France, resuscitating and extending the Christian profession in Languedoc, where they flourished till the Crusading army scattered, or drowned in blood, one million of unoffending professors. The Baptists in Piedmont and Germany are exhibited as existing under different names down to the Reformation. These churches, with their genuine successors, the Mennonites of Holland, are connectedly and chronologically detailed to the present period."

We showed in a previous article that the Baptist

Church could not be traced beyond the sixteenth century, and that the Church, or sect rather, had its rise among the Anabaptists. As a contradiction of Orchard's assumptions the *Christian Review* (January, 1855, p. 23), the leading Baptist quarterly of America, speaks as follows :

"We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own." Thus also Cutting (*Historic Vindications*, Boston, 1859, p. 14) remarks on such attempts: "I have little confidence in the results of any attempt of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such a demonstration."

The Baptist churches in the United States owe their origin to Roger Williams, who, before his immersion, was an Episcopalian minister. He was persecuted for opposing the authority of the State in ecclesiastical affairs and for principles which "tended to Anabaptism." In 1639 he was immersed by Ezekiel Holliman, and in turn immersed Holliman and ten others, who with him organized a Baptist church at Providence, Rhode Island. A few years before (1635), though unknown to Williams, a Baptist preacher of England, Hansard Knollys, had settled in New Hampshire and taken charge of a church in Dover; but he resigned in 1639 and returned to England. Williams obtained in 1644 a charter for the colony which he and his associates had founded in Rhode Island, with full and entire freedom of conscience. Rhode Island thus became the first Christian State which ever granted full religious liberty. In other British colonies the persecution against the Baptists continued a long time. Massachusetts issued laws against them in 1644, imprisoned several Baptists in 1651, and banished others in 1669. In 1680 the doors of a Baptist meeting-house were nailed up. In New York laws were issued against them in 1662, in Virginia in 1664. With the beginning of the eighteenth century the persecu-

tion greatly abated. They were released from tithes in 1727 in Massachusetts, in 1729 in New Hampshire and Connecticut, but not before 1785 in Virginia. The spread of their principles was greatly hindered by these persecutions, especially in the South, where in 1776 they counted about one hundred societies. After the Revolution they spread with extraordinary rapidity, especially in the South and Southwest, and were inferior in this respect only to the Methodists. In 1817 a triennial general convention was organized, which, however, has since been discontinued. In 1845 the discussion of the slavery question led to a division of the Northern and Southern Baptists. The destruction of slavery, in consequence of the failure of the Great Rebellion and the adoption of the Constitutional Amendment in 1865, led to efforts to reunite the societies of the Northern and Southern States. The Northern associations generally expressed a desire to co-operate again with the Southern brethren in the fellowship of Christian labor, but they demanded from the Southern associations a profession of loyalty to the United States Government, and they themselves deemed it necessary to repeat the testimony which, during the war, they had, at each annual meeting, borne against slavery. The Southern associations that met during the year 1865 were unanimously in favor of continuing their former separate societies, and against fraternizing with the Northern societies. They censured the American Baptist Home Missionary Society for proposing, without consultation or co-operation with the churches, associations, conventions or organized boards of the Southern States, to appoint ministers and missionaries to preach and raise churches within the bounds of the Southern associations. Some of the Southern associations, like that of Virginia, consequently advised the churches "to decline any co-operation or fellowship with any of the missionaries, ministers or agents of the American Baptist Home Mission Society." A number of negro Baptist churches in the Southern States separated from the Southern associations, and either connected themselves with those of the North, or organized, with the co-operation of the Northern missionaries, independent associations.—*McClintock and Strong's Bib., Theo. and Ec. Enc., Vol. I., p. 654.*

In the United States the Baptist family is divided into the Regular Baptists, or Missionary Baptists, Seventh-day Baptists, Anti-mission Baptists, Free-Will Baptists and Six Principle Baptists. The *Free or Open*

Communion Baptists, who were organized about 1810, united in 1841 with the Free-Will Baptists.

The Baptists have no standard Confession of Faith. The congregation being independent as to governmental affairs, each adopts its own articles of belief. In England the "Old Connection" are chiefly Socinians; the "New Connection," evangelical Arminians; the "Particular Baptists," Calvinists of various shades. In the United States, the Regular Baptists are for the most part Calvinists. The Baptists generally form "Associations," which, however, exercise no jurisdiction over the churches. They recognize no higher church officers than pastors and deacons. Elders are sometimes ordained as evangelists and missionaries. Though Regular Baptists accept of no authority other than the Bible for their faith and practice, yet nearly all of the societies have a Confession of Faith in pamphlet form for distribution among its members. The "New Hampshire Confession of Faith," which contains nineteen Articles, is more generally used among the societies in the North and East, while the "Philadelphia Confession of Faith," which embodies twenty-five Articles, is the one generally adopted in the South. The American Baptist churches are more rigid on the question of "close communion" than are the British Baptist churches. The German Baptists of America, commonly known as Dunkers, but who denominate themselves "Brethren," originated at Schwarzenan, in Germany, in 1708, and were driven by persecution to America, between the years 1719 and 1729. They purposely neglect any record of their proceedings, and are opposed to statistics, which they believe to foster pride. They originally set-

tled in Pennsylvania, but are now most numerous in Ohio and Indiana.

The Regular Baptists, unlike most of the Protestant denominations, have no distinctive creed which is made a test of fellowship. They have, however, a "visible church" and an "invisible church," which duplex order of things, unlike the Church of Christ as founded by his apostles, is the source of much confusion and mysticism. The spiritual birth, as taught by Baptists, brings sinners into the "invisible church," while, at the same time, regenerated sinners in the "invisible church" can not come into the "visible church"—into the Baptist Church—until they are immersed! To say the least, this is not New Testament teaching. Though Baptists may not intend it, this is a practical denial that baptism, as the consummating act in the divine process, is for the remission of sins—a positive contradiction of the words of the apostle Peter on the day of Pentecost. Baptists teach that sinners are directly illuminated and regenerated by the special and mystic influence of the Holy Spirit, without the mediation of the Word of God, and that a special grace, not revealed in the gospel, is necessary to convict and convert the sinner. This is a practical nullification of "the gospel" as "the power of God unto salvation to all them who believe." They claim that by the direct regenerating influence of the Spirit, the convicted sinner is made *conscious*, without the testimony of God's word, of the forgiveness of sins, and of justification, and of adoption into the family of God—into the "invisible church." He is called upon to give a "Christian experience" of what he *saw and felt*, as an evidence of pardon, thus setting aside the Word of God, or the law of pardon in the gospel, as the only

revealed evidence. The convert tells what the Lord has done for him through the strivings of the Spirit, and instead of relying on the testimonies of God's word for evidence of pardon, such as was preached by the apostles, he revels in dreams and fancies, and substitutes his *feelings*, called a "Christian experience," for the law of pardon, as proclaimed by the apostles in the name of Jesus Christ.

According to such mystical teaching, the sinner is regenerated, born of God, saved, justified, sanctified, adopted and made a child of God without the birth of baptism! And yet this alleged child of God—directly regenerated by the Holy Spirit, saved from his sins, justified, sanctified and adopted—can not enter the Baptist Church—the "visible church"—until he is immersed! Here is the startling disclosure made that immersion is a "*non-essential*" in constituting a sinner a child of God—a citizen of the "invisible kingdom"—but that in order to become a child in the Baptist family—a member in the "visible church"—immersion is made very *essential*! Such mystical teaching did not obtain in the apostolic church, and hence we have good reason for rejecting it. As neither Christ nor the apostles ever founded a Baptist church, nor taught the *direct* agency of the Holy Spirit in the conversion of sinners, nor appointed "monthly meetings" where converts might give the "experience" of their *feelings* as an evidence of pardon, nor appointed the celebration of the Lord's Supper but once a month, we reject all such theology as unscriptural and non-apostolic. By such dreamy speculation, and with no other evidence but the *feelings* of the misguided sinner, the Baptists contradict (through ignorance of the plan of salvation, it may be) the doc-

trine that the *Word of God is the "sword of the Spirit,"* which "kills and makes alive." Surely, with such evidence before us, we dare not say that the Baptist Church is identical with the Church of Christ, which the apostles founded, and who made immersion into the name of the Father, and of the Son, and of the Holy Spirit, essential to salvation, a doctrine which the Baptist Church ignores.

ORIGIN OF METHODISM.

JOHN WESLEY, the founder of Methodism, was born at Epworth, Lincolnshire, England, June 17, 1703. He was raised in the Church of England, was ordained a priest in 1728, by Bishop Potter, and died an Episcopalian. At the age of thirty-five he was scarcely known beyond the academic circles of Oxford. From childhood he was deeply devout and religious and conscientious, which characteristics he inherited from a mother of superior endowments and of rare excellency of character. His love of learning was very strong, and he was very studious at college, but "his poverty held him back from the costly vices which enslaved many of his college companions." It is said by one of his biographers that his uncommonly fine traits of character, and his narrow, not to say marvelous, escape from the burning rectory when he was six years of age, gave birth in the mind of his mother to an impression that this child was destined to an extraordinary career. She therefore consecrated him to God with special solemnity, resolving "to be more particularly careful * * * to instill into his mind the principles of religion and virtue." He received some of his first religious impressions while reading the *Christian's Pattern*, by Thomas à Kempis. The perusal of Law's *Christian Perfection* and *Serious Call* deepened these convictions, "and led him to devote himself, soul, body and substance, to the service of God." "But, owing to his failure to comprehend the

scriptural doctrine of salvation by faith only, he groped in the dark through thirteen years of ascetic self-denial, ritualistic observances, unceasing prayer, and works of charity, before he gained an assurance that God, for Christ's sake, had pardoned his sins." And his change of heart, "through those long, wearisome, comfortless years of seeking God without finding him," is thus related :

And when, on his voyage to Savannah (Ga.), he saw some pious Moravians rejoicing, while he was shaking with fears of death, amid the fury of a storm which apparently was driving them into the jaws of destruction, he did not suspect that his fear was the fruit of his erroneous views. He talked much with some of the Moravian brethren after his arrival in Savannah ; but it was not until after his return to England in 1738, that Peter Bohler, a Moravian preacher in London, after much conversation, aided by the testimonies of several living witnesses, convinced him that to gain peace of mind he must renounce that dependence upon his own works which had hitherto been the bane of his experience, and replace it with a full reliance on the blood of Christ shed for *him*. To gain this faith he strove with all possible earnestness. And at a Moravian Society meeting in Aldersgate Street, while one was reading Luther's statement of the change which God works in the heart through faith, Wesley says : "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation ; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."—*Rev. D. Wise, D.D., in McClintock and Strong's Enc., Vol. VI., p. 913.*)

In November, 1729, the Wesley brothers, Whitefield and their associates, about a dozen young men, students of Oxford University—formed themselves into a society for purposes of mutual moral and spiritual improvement. As members of the Church of England, which had lost all love of souls and all desire for spiritual life through formalism and ritualism, these young men sought to excite new life into a dead body, and to stimulate piety among a people where none existed. In

view of the corrupt and lifeless condition of the Church of England, they voluntarily abandoned themselves to a life of self-denial and personal consecration. By instructing the children of the neglected poor; by visiting the sick and the inmates of prisons and almshouses; by a strict observance of the fasts appointed by the Church, and by scrupulous exactness in their attendance upon public worship, they became objects of general notice. They were severely criticised and treated with contempt by their formalistic contemporaries, and, as is usual in such cases, their sincerity called in question by mockers and scoffers. Even by their fellow-students they were called in turn, *Sacramentarians*, *Bible-bigots*, *Bible-moths*, *the Godly Club*. One, a student of Christ-Church College, with greater reverence than his fellows, and more learning, observed, in regard to their *methodical* manner of life, that a new sect of METHODISTS had sprung up, alluding to the ancient school of physicians known by that name. The appellation obtained currency, and, although the title is still sometimes used reproachfully as expressive of enthusiasm or undue religious strictness, it has become the acknowledged designation of one of the largest bodies of religious people of modern times.

“Wesley’s idea at this time, and for many years afterward,” says Keats (*History of the Free Churches of England*, p. 363). “was merely to revive the state of religion in the Church; but he knew enough of the condition of society in England, and of human nature, to be aware that, unless those who had been brought under the awakening influence of the gospel met together, and assisted each other in keeping alive the fire which had been lit in their hearts, it must, in many instances,

seriously diminish, if not altogether die out." By this fact it will be seen that it was no part of the design of Wesley and his associates to found a new religious sect. "*He* considered them all members of the Church of England — zealous for her welfare, and loyal to her legitimate authorities." So says a Methodist authority, because such are the facts of history.

ORIGIN OF THE METHODIST EPISCOPAL CHURCH.

THE Methodist Episcopal Church of the United States received its official title, as a distinct body, at what is historically known as the "Christian Conference," which began its sessions in Baltimore, on Friday, December 24, 1784. The first Methodist service in America is supposed to have been held in the year 1766, in the city of New York, by Philip Embury, an Irish emigrant and local preacher, a carpenter by trade, who was moved thereto by the stirring appeals of Barbara Heck, an Irish woman, whose name is illustrious in the annals of the denomination. In the course of a year or two their numbers had considerably increased, and they wrote to John Wesley requesting him to send them out some competent preachers. Two at once offered themselves for the work, Richard Boardman and Joseph Pilmoor, who were followed in 1771 by Francis Asbury and Richard Wright. The agitations preceding the War of Independence, which soon afterward broke out, interrupted the labors of the English Methodist preachers in America, all of whom, with the exception of Asbury, returned to England before the close of the year 1777; but their place appears to have been supplied by others of native origin, and they continued to prosper, so that, at the termination of the Revolutionary struggle, they numbered forty-three preachers and thirteen thousand seven hundred and forty members.

Up to this time the American Wesleyan Methodists had laid no claim to being a distinct religious organization. Like Wesley himself, they regarded themselves as members of the English Episcopal Church, or rather of that branch of it then existing in this country, and their preachers as a body of irregular auxiliaries to the ordained clergy. It is said that "Episcopal churches are still standing in New York (or were but a few years since) and elsewhere, at whose altars Embury, Pilmoor, Boardman, Strawbridge, Asbury and Rankin, the earliest Methodist preachers, received the holy communion." But the recognition of the United States as an independent country, and the difference of feeling and interests that necessarily sprung up between the congregations in America and those in England, rendered the formation of an independent society inevitable. Wesley became conscious of this, and met the emergency in a manner as bold as it was unexpected. Himself only a presbyter in the Church of England, he persuaded himself that in the primitive Church a presbyter and a bishop were one and the same order, differing only as to their official function; he, assuming the office of the latter, and, with the assistance of some other presbyters who had joined his movement, set apart and ordained Rev. Thomas Coke, D.C.L., of Oxford University, Bishop of the infant Church, September 2, 1784. Coke immediately sailed for America, and appeared, with his credentials, at the Conference held at Baltimore, December 25, of the same year. He was unanimously recognized by the assembly of preachers, and appointed Asbury coadjutor bishop, and ordained several preachers to the offices of deacon and elder. Wesley also granted the preachers permission (which

shows the extensive ecclesiastical power he wielded) to organize a separate and independent church under the Episcopal form of government; hence arose the "Methodist Episcopal Church in the United States of America."

To facilitate the work of Coke and Asbury, Wesley furnished them with a "Sunday Service," or liturgy, a collection of songs and hymns, and also "The Articles of Religion," twenty-four of them, which he selected from the Thirty-nine Articles of the Book of Prayer, and which he revised for the benefit of the churches in the United States. Upon the arrival of Coke in America, accompanied by his ordained elders and deacons (he being ordained by Wesley "superintendent"—afterward tortured into *bishop*), a special conference or convention of the itinerant preachers was summoned, and on the 24th of December, sixty of them assembled in the Lovely Lane Chapel in the city of Baltimore. Dr. Coke took the chair, and presented the following letter from Wesley, written eight days after the ordinations, and tersely stating the grounds of what he had done and advised. As this letter contains the pith of Episcopal Methodism, we give it entire:

To Dr. Coke, Mr. Asbury, and our Brethren in North America:—By a very numerous train of providences many of the provinces of North America are totally disjoined from their mother country, and erected into independent States. The English Government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress and partly by the provincial assemblies; but no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

Lord King's account of the Primitive Church convinced me, many

years ago, that bishops and presbyters are of the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our traveling preachers. But I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the National Church, to which I belonged.

But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers; so that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end, and I conceive myself at full liberty, as I violate no order and invade no man's right by appointing and sending laborers into the harvest.

I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper. And I prepared a liturgy little differing from that of the Church of England (I think the best constituted national church in the world), which I advise all the traveling preachers to use on the Lord's-day in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's-day.

If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I can not see any better method than I have taken.

It has, indeed, been proposed to desire the English bishops to ordain part of our preachers for America; but to this I object: (1) I desired the bishop of London to ordain only one, but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would likewise expect to govern them; and how grievously would this entangle us! (4) As our American brethren are now totally disentangled, both from the State and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand in that liberty wherewith God has so strangely made them free.

After the reading and consideration of this document, it was, without a single dissenting voice, regularly and formally "agreed to form a Methodist Episcopal Church, in which the liturgy (as presented by Rev. John Wesley) should be read, and the sacraments be administered by a superintendent, elders and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in Rev. Mr. Wesley's Prayer-book;" or, in the language of the Minutes of the Conference, "following the counsel of Mr. John Wesley, who recommended the Episcopal mode of government, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers and preachers."

Wesley was an Episcopalian, and thoroughly believed in the Episcopal form of church government. "I firmly believe," he said, "I am a scriptural *Episcopos*, as much as any man in England or in Europe;" but he did not believe in an "uninterrupted succession." When he ordained Coke a "superintendent," he ordained him a bishop. He objected to the title as it was used in the English Church, but did not object to the thing itself. He was opposed to the abuse of the office, not the use of it. At any rate, the Episcopacy of the English Church was incorporated into the Methodist Church of America, with three orders of clergy, *viz.*: bishops, elders and deacons.

WESLEY NOT A METHODIST.

LIKE Luther, Zwingle, Calvin and Knox, Wesley never made any attempt to return to apostolic practice, nor did either of these Reformers even suggest the idea of reproducing the Church of Christ as established by the apostles. They simply aimed to *re-form* existing ecclesiastical institutions. As to Wesley, he desired to *re-form* the Church of England by vitalizing and spiritualizing its priesthood, and by arousing the activities of its membership; and, as respected his work in America, as we have already seen, it is very evident that he sought, with the tact and diplomacy of a crafty statesman, to adjust the Church of England to the peculiar political condition of the government of the United States—to a republican form of government as contrasted with a kingly government. He was a shrewd manager in politico-ecclesiastical affairs. He was a proficient in the study of adaptations of means to the consummation of proposed measures, and it is a noteworthy fact that, up to this day, the same spirit of diplomacy—the same spirit of accommodation to surrounding influences—permeates the entire fabric of the Methodist Episcopal Church. That Wesley was well acquainted with New Testament teaching and apostolic practice, is a fact made evident in his *Explanatory Notes upon the New Testament*, in his *Doctrinal Tracts*, and in his letters of instructions to the churches. Indeed, so vigorously did he advocate baptism for remission of sins in his *Doctrinal*

Tracts, that a good deal of what he said upon that subject has been expunged in the latest editions, if the work itself has not been entirely suppressed. In his letter "to Dr. Coke, Mr. Asbury, and our brethren in North America," which we reproduce in a previous chapter, he "advises the elders to administer the Supper of the Lord *on every Lord's-day*" (which sounds very apostolic), and leaves them "at full liberty simply to *follow the Scriptures and the Primitive Church*" (which also sounds very apostolic). And it looks very apostolic when we quote and read the following words from the Preface of his "New Testament Notes": "*Would to God that all the party names and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might all sit down together as humble, loving disciples at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life into our own.*"

The case of John Wesley is but another illustration of the fact that a man may, as a scholar and as an honest interpreter of historical facts, acknowledge and advocate the truth, while at the same time his judgment is swayed by ecclesiastical associations, and by a love of some particular form of theology, or by self-interest, which not unfrequently outweighs all considerations for the unity and peace of the Church of Christ. When we open histories, and read the works of commentators, and examine the critical and exegetical authorities of educated men, we are made to rejoice at the unanimity with which they all speak of apostolic precedent and practice, and to rejoice in the hope that the restoration of apostolic Christianity will soon become an accomplished fact; but when we take a survey of the religious

situation, and see the persistent efforts put forth by the various Protestant denominations to maintain ecclesiastical distinctions, and to support antagonistic creeds, and to apologize for divisions, we utterly despair of realizing the unity of Christians upon the basis of the Bible. Concerning the views of Wesley on church government, we here produce one who is competent to speak. Says Dr. Curry, of the *Christian Advocate* (New York, May 25, 1871):

NO fact respecting the history of John Wesley is more clearly manifest than that he was always a strenuous supporter of the authority of the Established Church of England. He jealously regarded the exclusive ecclesiastical authority of that Church in all that he did as an evangelist, and seemed always determined that while he lived and ruled—and it was always understood that he *would rule as long as he lived*—nothing should be tolerated in his societies at all repugnant to the sole and exclusive ecclesiastical authority of the Established Church. This rule was applied to his societies in America before the Revolution just as strictly as to those in England. But the political separation of America from Great Britain, as it also ended the authority of the English Church in this country, made it lawful, according to his theory of the case, for the Methodist societies in America to become regularly organized churches.

The theological tenets and dogmas of Wesleyan Methodism, with perhaps two or three modifications, are the same as those which, by common consent, are at present deemed “evangelical” or “orthodox.” The articles of religion drawn up by Wesley for his immediate followers, and substantially adopted by all Methodist bodies since, are but slightly modified from those of the Established Church of England. The sermons of John Wesley, and his notes on the New Testament, are recognized by his followers in Great Britain and America as the standard of Methodism, and as the basis of their theological creed. There are, according to

McClintock and Strong's *Encyclopedia*, about nine subdivisions of the Methodist body in the old country, *viz.*: the Wesleyan Methodists; the Calvinistic Methodists; the Wesleyan Methodist New Connection; the Band-Room Methodists; the Primitive Methodists; the Byranites, or Bible Christians; the Primitive Methodists of Ireland; the Protestant Methodists; the Wesleyan Methodist Association; the Reformers; the Wesleyan Reform Union. In the United States we have the Methodist Episcopal Church; the Methodist Episcopal Church South; the Wesleyan Methodist Church; the African Methodist Episcopal Church; the African Methodist Episcopal (Zion) Church; the United Brethren in Christ, sometimes called German Methodists; the Evangelical Association; the Free Methodist Church; the Colored Methodist Church, besides a few others of less significance. According to the apostle Paul, all this is "carnal," and not "spiritual." "The unity of the faith" is not found in all these divisions and subdivisions. The apostles of the Lamb never founded one of these. They have all originated within a little over a hundred years. As distinct organizations, they are all of the "earth, earthy." They are all founded upon the opinions and speculations and dreams of men, and the mark of the beast is impressed upon them all. At the Pan-Presbyterian Convocation, held in Glasgow, Scotland, in 1877, Dr. Bailie declared that there were "forty branches of the Presbyterian family" in existence, but he failed to tell that "the trail of the Serpent is over them all." In making these remarks, we speak not of good men and women, and of intelligent and philanthropic men and women, in them all; but we speak of the systems of theology and of the distinct ecclesiastical organiza-

tions which these bodies represent, as wickedly sectarian, and as a burning disgrace to the Author of Christianity.

None of these sects originated under apostolic teaching, none of them can be dated beyond the sixteenth century; and hence, as *misrepresenting* the Church of Christ, which the apostles founded, we reject them all. The Methodist theology advocates "justification by faith alone," and the preachers of that distinctive theology tell us that it is a doctrine very "full of comfort," when at the same time, be it known, that there is no such doctrine in the Word of God. What they call justification by faith alone, is justification by *sensuous feeling*—an ecstasy, an illusion, a dream, a vain imagination, the delights of animal magnetism—which they tell us is wrought directly by the mystic impulse of the Holy Spirit, without illumination and conviction by the testimonies of God's word. The Methodist Church makes baptism a "non-essential" to salvation, thus directly insulting the Author of the Plan of Salvation, and substituting human expediency for divine law. The Methodist Episcopal system not only lodges legislative authority in a bench of bishops—in a General Conference—where they make and unmake rules and regulations to suit the varying conditions of the capacious and exacting world, and where they devise how to catch the tide of good fortune and ride out upon the wave of popular applause, but, imitating the example of Romanism, it transgresses the laws of God, changes the ordinances, and breaks the everlasting covenant. (Isaiah xxiv. 5.) The Episcopal system, wherever found, whether in the Roman Catholic Missal, the Augsburg Confession of Faith, the Heidelberg Confession of Faith, the Westminster Confession, or in the

Book of Prayer, or in the Methodist Discipline, recognizes infant church-membership as the corner-stone of every pedobaptist edifice. And, setting aside immersion as practiced by the apostles, and which by the whole world of learning has been conceded to have been the exclusive practice of the Primitive Church, these innovators upon God's plan of salvation have substituted *rantism* and *affusion*; and they have the effrontery to tell the sinful world that sprinkling and pouring serve the same purpose as immersion, if "only the heart is right"—as if wicked men could have a heart right in the sight of God while rejecting the positive commands of the Son of God! And where did the "Mourning Bench" system of regeneration come from? Why, it is hardly fifty years of age. President Finney, of Oberlin College, in his book on "Revivals," issued within the last thirty years, was the first man who had the courage to proclaim from the house-tops that the "mourning bench" was intended to take the place of baptism! Viewed from the angle of apostolic teaching, we surely find no reformation in all this; on the other hand, we only see *de*-formation. We find that the Methodist Discipline is but a modification of the Episcopal Book of Prayer, and that the Book of Prayer is only a modification of the Roman Catholic Missal, which had its origin in the latter part of the fifth century. All these creed-formularies are but the product of the Dark Ages.

The Episcopalian form of church government, whether found in the Romish Church, or in the Church of England, or in the Methodist Episcopal Church, or, if you please, in the Mormon Church, is to all intents and purposes a spiritual despotism, possessing not the least

semblance to the apostolic order of things. Luther attempted to reform the Romish Church by striking at the rottenness of the Romish priesthood, and failed; Zwingle also failed in the same direction; Calvin attempted to reform the Romish Church by denouncing the false theological dogmas of that Church, and failed; Knox, by herculean blows, undertook to reform the despotic government of the Church of Rome, and failed; Henry VIII. made a compromise between Romanism and Protestantism, and produced the Established Church of England; Wesley essayed to reform the Church of England, and produced—the Methodist Episcopal Church! It is utterly impossible to identify any of the so-called Protestant Churches with the Church of Christ as established by his apostles. Every one of them is defective, either in doctrine or in government; and, being defective in some part, and therefore antagonistic to the authority of Jesus Christ, we accept neither the one nor the other. Remove the Pope from the Romish Church, and the system falls to pieces, because the Papacy is the center of unity in that body. Remove Episcopacy from the Church of England, and that Church falls to pieces, because Episcopacy is its center of unity. Remove Episcopacy from the Methodist Episcopal Church, and that ecclesiastical edifice falls into detached fragments, because the power which is lodged in the Twelve Bishops, and which power is exerted through the General Conference, denotes the center of unity in that body. What we propose is unity in Jesus Christ, the Head of the Church—the Head of the One Body. And this unity never can be effected, if we must carry with us the trumpery of creeds and confessions, the ecclesiastical lumber of the Dark Ages,

the dogmas and traditions and speculations of fallible men. We must unload all these, and dump them into the mystic stream of Babylon, and let them forever disappear beneath the waves of dark oblivion. The sects of Christendom are all adrift because they do not make Christ the center of unity—because they do not “keep the unity of the Spirit in the bond of peace,” and because they do not strive to bring all men “into the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, to the measure of the stature of the fullness of Christ”; which all lovers of the truth should do, “that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ; from whom the whole body, fitly joined together, and compacted by the service of every joint [Macknight], according to its energy, in the proportion of each particular part, effects the increase of the body, for the edification of itself in love” (Ephesians iv. 14-16).

THE REFORMATION OF THE NINETEENTH CENTURY.

THOMAS CAMPBELL came from Scotland to the United States in May, 1807, and his son Alexander landed in New York, September 9, 1809. They both settled in Washington County, Pennsylvania. When Thomas Campbell landed in Philadelphia, he found the Seceder Synod in session, and, upon presenting his credentials, he was cordially received, and at once assigned by this Synod to the Presbytery of Chartiers in Western Pennsylvania. Both father and son were educated from childhood in the Westminster Confession of Faith.

When the Campbells landed on the shores of America, they found the various denominations in a deplorable condition, and the Presbyterian "branches" were, if anything, more powerless, as spiritual agencies, than any other "branch of the Church." All around, as they viewed the religious horizon, and as they gazed upon broken ranks of fiery zealots, they saw nothing but dissension and disunion. Bigotry, party intolerance, and sectarian selfishness, were everywhere phenomenal of divided churches and of distracted members. Infidelity—gross infidelity—was fattening and waxing wanton on the spoils of an inglorious conquest. The aspect of religious affairs was dark and gloomy in the extreme. The great soul of Thomas Campbell was moved within him when he saw that the whole land was given over to the idolatrous worship of opinions, speculative theology,

scholastic dogmas and men-made creeds, and to visions and dreams, and to mysticism and dreary superstition. He saw that where there is "no vision"—no divine revelation—the "people perish" for want of spiritual food. In the fearfully distracted condition of things, he saw the immediate necessity of providing an antidote, and that antidote was to be found in pleading for Christian union, in making an effort to remove all barriers, and in a determination to unite all hearts, if possible, upon the Word of God, as the only solvent of an intolerable evil. While yet in Scotland, the Campbells, and especially Thomas (for Alexander was not yet out of his teens), were impressed with the necessity and desirability of discussing Christian union by an appeal to the Word of God, and this necessity and desirability was impressed upon his mind by the "Haldanean Reformation" in that country—inaugurated by Robert and J. A. Haldane—and by reading the discussions of such eminent Independents as Archibald McLean, Alexander Carson, William Jones, David Dale and Greville Ewing. Simultaneous with the movement of the Campbells in Washington County, Pennsylvania, there was a similar movement in Kentucky, led by a man of pronounced abilities, Barton W. Stone, whose movement for reform was subsequently absorbed in the stronger movement of the Campbells.

Thomas Campbell was witness to the severe contest, in the Old Country, between Presbyterianism and Prelacy, and was conversant with the history of the Covenanters, Seceders, Relief Church, Burghers, Anti-Burghers, Old and New Light Burghers and Anti-Burghers—all of which parties, in the right of private judgment and personal liberty, were trying to extricate themselves

from the thralldom of Romanism, and from the clutches of a proud and imperious Prelacy. There was a pandemonium of sectism at the time the Campbells attempted a reformation of the Seceder Church, in the Presbytery of Chartiers; the Bible was a dead letter and inoperative among the people; the consciences of church communicants were fettered with Creeds and Confessions of Faith; the masses were ignorant of the Word of God; the clergy seemed to be absolutely ignorant of the rules of Bible interpretation; the various sects were quarrelling and fighting over party shibboleths, and ungodly rivalry existed among the Protestant denominations; a line of distinction was clearly marked between the "clergy and the laity"; the denominations were all lost to the apostolic order of things.

The Seceder congregations in Washington County were much pleased with the accession of Thomas Campbell to their ministry, to whom they became strongly attached. His high order of talents rendered him very popular among the people. Soon, however, suspicions began to arise in the minds of his ministerial brethren that he was too much disposed to relax the rigidity of their ecclesiastical rules, and to cherish for sister denominations feelings of good will and fraternity in which they were unwilling to share. They watched his movements with jaundiced eyes, and avoided him with ill-concealed feelings of envy, because he went among the destitute, who had for a long time been deprived of the ministrations of the gospel, and administered the Lord's Supper to other branches of the Presbyterian family. Mr. Wilson, a young minister, at the first meeting of Presbytery, laid the case before it in the usual form of "libel," containing various formal and specified charges,

the chief of which were that Mr. Campbell had failed to inculcate strict adherence to the church standard and usages, and that he had even expressed his disapproval of some things contained in said Standard. Placed upon the defensive, he was somewhat guarded and conciliatory in his replies. His pleadings in behalf of Christian liberty and common fraternity were in vain, and his appeals to the Bible were wholly disregarded; and though he persisted that he had violated no precept of the Sacred Volume, the Presbytery finally found him deserving of censure for not adhering to the "Secession Testimony." Against this decision Thomas Campbell protested, and his case was, not long afterward, submitted to the first meeting of the Synod. In the meantime, he was apprised of the fact that many of his fellow-ministers had become inimical to him through the influence of those who conducted the prosecution; and knowing well that it was impossible for him, with his views of the Bible, and of the right of private judgment, he clearly perceived that if the Synod should sanction the decision of the Presbytery, he must at once cease to be a minister in the Seceder branch of the Presbyterian family. Anxious to avoid a collision which might prove detrimental to his usefulness, and which might excite discord and alienation, and still cherishing the desire to co-operate with those with whom he had been so long associated, he addressed an earnest appeal to the Synod, which was to be presented to that august body at its first meeting. The appeal was addressed, "To the Associate Synod of North America." That the reader may judge of the *animus* of this "appeal," and get an idea of the incipient stages of the great reformatory movement which, in the course of time, was destined

to shake the whole religious world, we make the following extract :

It is, therefore, because I plead the cause of scriptural and apostolic worship of the Church, in opposition to the various errors and schisms which have so awfully corrupted and divided it, that the brethren of the Union should feel it difficult to admit me as their fellow-laborer in that blessed work? I sincerely rejoice with them in what they have done in that way; but still, all is not yet done; and surely they can have no objections to go further. Nor do I presume to dictate to them or to others as to how they should proceed for the glorious purpose of promoting the unity and purity of the Church; but only beg leave, for my own part, to walk upon such pure and peaceable ground that I may have nothing to do with human controversy about the right or wrong side of any opinion whatsoever, by simply acquiescing in what is written, as quite sufficient for every purpose of faith and duty; and thereby to influence as many as possible to depart from human controversy, to betake themselves to the Scriptures, and, in so doing, to the study and practice of faith, holiness and love. And all this without any intention on my part to judge or despise my Christian brethren who may not see with my eyes in those things which, to me, appear indispensably necessary to promote and secure the unity, peace and purity of the Church. Say, brethren, what is my offense, that I should be thrust out from the heritage of the Lord, or from serving him in that good work to which he has been graciously pleased to call me? For what error or immorality ought I to be rejected, except it be that I refuse to acknowledge as obligatory upon myself, or to impose upon others, anything as of divine obligation for which I can not produce a "*Thus saith the Lord*"? This I am sure I can do, while I keep by his own word; but not quite so sure when I substitute my own meaning or opinion, or that of others, instead thereof.

In the same "appeal" he says: "And I hope it is no presumption to believe that saying and doing the very same things that are said and done before our eyes on the sacred page, is infallibly right, as well as all-sufficient for the edification of the Church, whose duty and perfection is to be in all things conformed to the original standard." After the reading of this protest, and the hearing of the case before the Synod, it was

decided that "there were such informalities in the proceedings of the Presbytery in the trial of the case as to afford sufficient reason to the Synod to set aside their judgment and decision, and to release the protester from the censure inflicted by the Presbytery"—which they accordingly did. After this, the charges which had been before the Presbytery, with all the papers pertaining to the trial, were referred to a committee, who finally reported as follows:

Upon the whole, the committee are of opinion that Mr. Campbell's answers to the two first articles of charge are so evasive and unsatisfactory, and highly equivocal upon great and important articles of revealed religion, as to give ground to conclude that he has expressed sentiments very different upon these articles, and from the sentiments held and professed by this Church, and are sufficient grounds to infer censure.

"From this extreme reluctance to separate from the Seceders, for many of whom, both preachers and people, he continued to cherish sentiments of Christian regard, Mr. Campbell was induced to submit to this decision, handing in at the same time a declaration 'that his submission should be understood to mean no more, on his part, than an act of deference to the judgment of the court; that, by so doing, he might not give offense to his brethren by manifesting a refractory spirit.' After this concession, Mr. Campbell fondly hoped that the amicable relations formerly existing between him and the Presbytery of Chartiers would be restored, and that he would be permitted to prosecute his labors in peace. In this, however, he soon found himself mistaken, and discovered, with much regret, that the hostility of his opponents had been only intensified by the issue of the trial, and was more undisguised than ever. Misrepresentations and calumny were employed to detract from

his influence; a constant watch was placed over his proceedings, and he discovered that even spies were employed to attend his meetings, in order, if possible, to obtain fresh grounds of accusation against him."—*Memoirs of A. Campbell, Vol. I., pp. 229–30.*

Forbearance, under such circumstances, finally ceased to be a Christian virtue, and, having a thousand times more reverence for the Word of God than for the selfish sectarian decrees of synods and presbyteries, his self-respect compelled him to secede from the Seceders, and accordingly he presented to the Synod a formal renunciation of its authority, announcing that he now abandoned "all ministerial connection" with it, and would hold himself thenceforth "utterly unaffected by its decisions." His withdrawal from the persecuting Seceders produced no interruption in his ministerial labors. Continuing to advocate toleration of private judgment and Christian union upon the basis of the Bible, the people in large numbers continued to follow him up, and to eagerly listen to his powerful pleas, wherever it was in his power to hold meetings—in school-houses, in maple groves, or in private houses. In view of the unsettled condition of religious affairs, and with a sincere desire to form a union upon the Bible alone, he proposed to the honest and conscientious persons of the Presbyterian congregations that a special meeting should be held in order to an interchange of sentiments upon the existing state of things, and to give, if possible, more distinctness to the movement in which they had thus far been co-operating without any determinate arrangement. Up to this time, no separation from the religious denominations had been contemplated—no separate bond of union had been suggested; nor was

there the remotest allusion to the formation of a new religious party. On the contrary, Thomas Campbell only desired to abolish sectism, and he labored to induce the different religious denominations to unite upon the Bible as the only authorized rule of faith and practice. His heart sickened at the sight of partyism, and he urged, with all the energy of his great intellect, that all religious parties should desist from shameful controversies about matters of mere opinion and expediency. Having separated himself from the Seceder branch, Mr. Campbell was soon surrounded by a large number of godly and intelligent persons, who, like himself, were disheartened with the evils growing out of sectarian envy and rivalry, and who were willing to unite with him in an effort to make the Word of God the final appeal.

ATTEMPTS AT REFORMATION.

IN our last chapter we made reference to a meeting called by Thomas Campbell, the specific object of which was to determine the course to be pursued by those who had separated themselves from the trammels of ecclesiasticism and from the domination of a persecuting Presbyterian priesthood, and from the deliberations of which meeting we date the origin of the plea for a return to apostolic teaching and practice. It is our purpose to acquaint our readers with the facts which gave rise to the reformatory movement of the nineteenth century, and to furnish the reasons of separation from all the ecclesiastical establishments of modern times. We have already traced out the origin of the Protestant sects, the origin of Protestant creedism, and have connectedly shown how one sect has grown out of another sect, and how one creed has succeeded another creed. When Thomas Campbell began his Reformation, or when he first made his attempt to reform the Seceder Church, in which he held membership, he found the religious world in universal chaos. He saw no way out of this chaos, and discovered no basis of Christian union, except in the abandonment of all creedism, and in a complete restoration of the apostolic order of things.

The time for solemn consultation had arrived. There was a large assembly of interested people, all of whom seemed to feel the importance of the occasion, and to

realize the responsibilities of their new religious attitude. A deep feeling of solemnity pervaded the assembly. The divine guidance was invoked, every heart seemed to be filled with prayerful solicitude, and all seemed to seek for that wisdom which comes from above. Thomas Campbell rehearsed the great question from the beginning. With unusual force he deplored the shameful existence of religious divisions, and mourned the desolations of Zion, and deprecated the ungodly rivalries of fighting sects. He called attention to the Word of God as the infallible standard of spiritual truth, and as an all-sufficient guide in the Christian life, and as furnishing the only basis of Christian union and co-operation. He alluded to the departures that had been taken from the Sacred Volume, and how evil-minded men had substituted theories, speculations, opinions and human dogmas for the simplicity of the gospel of Christ, and how the Bible was set aside to make room for philosophical abstractions, and for all sorts of fancies and conceits. As the only means of removing all these evils, he insisted with great earnestness upon a radical return to the simple teachings of the Holy Scriptures, and for an entire rejection of everything in the Christian world for which there could not be produced a divine warrant. Finally, after thoroughly reviewing the premises which he and his friends occupied in the proposed reformation, he proceeded to announce, in the most simple and emphatic terms, the great regulating principle or rule which was intended to be the accepted guide of their future actions. "That rule, my highly respected hearers," said he in conclusion, "is this: That WHERE THE SCRIPTURES SPEAK, WE

SPEAK ; AND WHERE THE SCRIPTURES ARE SILENT, WE ARE SILENT."

Upon the enunciation of this supreme rule of action, a solemn silence pervaded the assembly, and thrilled with strange emotions every heart. They saw at a glance the vexatious problem solved, and in a manner so simple and rudimental that it appeared to them like a new revelation. Here now, at length, was an end put to all their doubts. The path of duty was now made clear. Here was the solvent of all religious strife. Encouragement seized every heart, and joy lighted up every eye, because, from henceforth, they were to take God at his word, and from this time forth they were to rely exclusively upon apostolic precept and example. All religious teaching which consisted in remote inferences, fanciful interpretations, speculative theories, and in false rules of interpretation, was forever to be discarded—a consummation never attempted either by Luther, Zwingle, Calvin, Wesley, or by any other Protestant reformer. Whatever private opinions men might entertain in regard to matters not clearly revealed must be reserved as private property, and must not be imposed on any one as a test of loyalty and Christian fraternity. The *silence* of the Bible must be respected equally with its positive and unquestioned revelations, which, by divine authority, were declared to be able to "make the man of God perfect, and thoroughly furnished unto every good work."

After Mr. Campbell finished his remarkable address, he called upon those present for a free and candid expression of their views. After an interval of some considerable time, the dead silence was broken by a shrewd Scotch Seceder, Andrew Munro, a bookseller

and postmaster at Canonsburg, who arose and said : "Mr. Campbell, if we adopt *that* as a basis, then there is an end of infant baptism." This remark produced a profound sensation. "Of course," remarked Mr. Campbell, "if infant baptism be not found in Scripture, we can have nothing to do with it." Upon this, Thomas Acheson, of Washington, arose, greatly excited, and, advancing a short distance, exclaimed, laying his hand upon his heart: "I hope I may never see the day when my heart will renounce that blessed saying of the Scripture, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'" Upon saying this he was so much affected that he burst into tears, and while a deep, sympathetic feeling pervaded the entire assembly, he was about to retire to an adjoining room, when James Foster, not willing that this misapplication of Scripture should pass unchallenged, cried out: "Mr. Acheson, I would remark that in the portion of Scripture you have quoted, *there is no reference whatever to infant baptism.*" Without offering a reply, Mr. Acheson passed out to weep alone; "but this incident," says Professor Richardson, in his *Memoirs of Alexander Campbell*, "while it foreshadowed some of the trials which the future had in store, failed to abate, in the least, the confidence which the majority of those present placed in the principles to which they were committed. The rule which Mr. Campbell had announced seemed to cover the whole ground, and to be so obviously just and proper, that after further discussion and conference, it was adopted with apparent unanimity, no valid objections being urged against it."

THE WORD OF GOD THE SOLE RULE OF ACTION.

THE rule of action adopted in that humble and obscure meeting was destined to revolutionize the religious world. "*Where the Scriptures speak, we speak; where these are silent, we are silent,*" is a sentiment that not only reaches back to the days of the apostles, but one which reaches into the far future with consequences of good to the world that are beyond all human estimate. For the purpose of promoting Christian union and producing peace in the religious world, and in order to carry out this purpose more effectively, it was resolved, at a meeting held on the headwaters of Buffalo Creek, August 17, 1809, that this little party of reformers would form themselves into a regular association, to be known as "The Christian Association of Washington." They then appointed twenty-one of their number to meet and confer together, and, with the counsel of Thomas Campbell, to determine the proper method by which to consummate the object of the Association. Mr. Campbell prepared his *Declaration and Address*, the object of which was not to formulate a new creed, but to set forth in a perspicuous and forcible manner the object of the movement in which he and those associated with him were enlisted. At a called and special meeting he read the document in the presence of his brethren, that it might be approved and adopted by them. Having been unanimously adopted as an expo-

ment of their pronounced principles, it was at once ordered to be printed, which was done September 7, 1809. We quote as follows from this "*Declaration*"; of the far-reaching consequences of the principles which the document contained, neither Thomas Campbell nor his associates had a full conception :

Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men, as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine Word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone as exhibited in the Word for our salvation ; and that by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord. Impressed with these sentiments, we have resolved as follows :

" I. That we form ourselves into a religious association, under the denomination of "The Christian Association of Washington," for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men.

" II. That each member, according to his ability, cheerfully and liberally subscribe a specified sum, to be paid half-yearly, for the purpose of raising a fund to support a pure gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline and government expressly revealed and enjoined in the Word of God ; and also for supplying the poor with the Holy Scriptures.

" III. That this Society consider it a duty, and shall use all proper means within its power, to encourage the formation of similar associations ; and shall, for this purpose, hold itself in readiness, upon application, to correspond with and render all possible assistance to such as may desire to associate for the same desirable and important purposes.

" IV. That this Society by no means considers itself a Church, nor does at all assume to itself the powers peculiar to such a society ; nor do the members, as such, consider themselves as standing connected in that relation ; nor as at all associated for the peculiar purposes of Church association, but merely as voluntary advocates for Church reformation, and as possessing the powers common to all individuals who may please to associate, in a peaceful and orderly manner, for

any lawful purpose—namely, the disposal of their time, counsel and property, as they may see cause.

“V. That this Society, formed for the sole purpose of promoting simple, evangelical Christianity, shall to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple, original form of Christianity expressly exhibited upon the Sacred Page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having place in the constitution, faith or worship of the Christian Church, or anything as matter of Christian faith or duty, for which there can not be expressly produced a ‘Thus saith the Lord!’ either in express terms or by approved precedent.”

By the wording of the foregoing statement of principles it will be seen that the Association did not at all regard itself *as a Church*, or publish these statements as the articles of a creed, but simply to publish to the world their desire to urge “a pure evangelical reformation, by the simple preaching of the gospel, and the administration of its ordinances in exact conformity to the divine standard.” Thomas Campbell wrote his *Declaration and Address* in the very midst of a paradise of religious partyism, and while sectarian rancor and hatred and jealousy were consuming what little piety and spirituality were left in the country. “Each party strove for supremacy, and maintained its peculiarities with a zeal as ardent and persecuting as the laws of the land and the usages of society would permit. The distinguishing tenets of each party were constantly thundered from every pulpit, and any departure from the ‘traditions of the elders’ was visited at once with the severest ecclesiastical censure. Covenanting, church politics, church psalmody, hyper-Calvinistic questions, were the great topics of the day; and such was the

rigid, uncompromising spirit prevailing, that the most trivial things would produce a schism, so that old members were known to break off from their congregations simply because the clerk presumed to give out before singing *two* lines of a psalm instead of *one*, as had been the usual custom. Against this slavish subjection to custom, and to opinions and regulations that were merely of human origin, Mr. Campbell had long felt it his duty to protest; and knowing no remedy for the sad condition of things existing, except in a simple return to the plain teachings of the Bible, as alone authoritative and binding upon the conscience, he and those associated with him felt it incumbent upon them to urge this upon religious society. This they endeavored to do in the spirit of moderation and Christian love, hoping that the overture would be accepted by the religious communities around, especially by those of the Presbyterian order, whose differences were, in themselves, so trivial." — *Memoirs of Alexander Campbell, Vol. I., p. 245.*

This, in brief, was the religious complexion of things when Alexander Campbell appeared upon the stage of action, who in the providence of God was destined to become the chosen and distinguished promulgator of the reformatory principles enunciated by his illustrious father. Up to the period when Alexander Campbell comes to the front, Thomas Campbell is still a Presbyterian in faith, but a free and independent thinker. While advocating Christian union upon the basis of the Bible, he still continues to baptize infants. He still continues to be trammled by the dogmas of Calvinism, and to struggle in the meshes of ecclesiasticism, but, having placed himself upon the solid ground of honest

Bible exegesis, and having adopted an infallible rule of Scripture interpretation, we shall soon see how his principle drove him, and his Presbyterian son, Alexander, back upon apostolic ground, and how the God of truth guided their feet in a way they knew not.

ATTEMPTS AT CHRISTIAN UNION.

WHILE Alexander Campbell was reading the proof sheets of the "Declaration," in 1809, soon after his arrival in Washington from Scotland, he observed to his father: "Then, sir, you must abandon and give up infant baptism, and some other practices for which it seems to me you can not produce an express precept or an example in any book of the Christian Scriptures." To which, after some hesitancy, the father responded: "'To the law and to the testimony' we make our appeal. If not found therein, we, of course, must abandon it." Then, as showing the perplexed condition of his mind, he added: "We could not unchurch ourselves now, and go out into the world, and then turn back again and enter the Church merely for the sake of form and decorum." When, in an accidental conversation with Rev. Mr. Riddle, of the Presbyterian Church Union, the principles of the "Declaration and Address" were introduced as matters of discussion, Mr. Alexander referred to the proposition that "nothing should be required as a matter of faith or duty for which a 'Thus saith the Lord' could not be produced, either in express terms or by approved precedent." "Sir," said Mr. Riddle, "these words, however plausible in appearance, are not sound. For if you follow these out, you must become a Baptist." "Why, sir," said the young Alexander, "is there in the Scriptures no express precept nor precedent for infant baptism?"

The youthful inquirer was startled and chagrined that he could not produce one ; and forthwith he appealed to Andrew Munro, the principal bookseller in Canonsburg, to furnish him all the treatises at his command in favor of infant baptism. He inquired for no works on the other side of the question, for at this time he had little or no acquaintance with the Baptists, and regarded them as a people comparatively ignorant and uneducated. He was thrown into a state of doubt and perplexity by pondering this law of scriptural exegesis as previously announced by his father : "We make our appeal to the law and to the testimony. Whatever is not found therein, we, of course, must abandon." He read the pedobaptist authorities in ardent hopes of fortifying his mind in favor of infant baptism. The more he investigated, the more his prejudices and predilections gave way, and the conviction gradually grew upon him that infant baptism was a human device. Thoroughly disgusted with the bald assumptions and fallacious reasonings of the pedobaptist authorities, he threw them all aside, and fled hopefully to the Greek New Testament in the fond expectation of finding convincing proof of the validity of infant baptism in the fountain-head. But the plainness of the Greek text only served to strengthen his doubts. And when again he entered into a conversation with his father on this vexed question, he found him entirely willing to admit that there were neither "express terms" nor "precedent" to authorize the practice. "But," said he, "as for those who are already members of the Church and participants of the Lord's Supper, I can see no propriety, even if the scriptural evidence for infant baptism be found deficient, in their unchurching or paganizing

themselves, or in putting off Christ, merely for the sake of making a new profession ; and thus going out of the Church merely for the sake of coming in again."

By these continued discussions it will be perceived that a serious conflict was going on in the minds of these two men, and especially in the mind of the son, as to the question whether it were better, all things considered, to adhere to Presbyterian usages and to the "traditions of the fathers," or, enlightened by the Word of God, carry out the logic of their own rules of Bible interpretation. Being thoroughly honest men, and seeking only to know the truth, and, above all, desiring to effect Christian union exclusively upon the basis of the Bible, they determined to take the Word of God as their sole and infallible guide. The "Declaration and Address" contains the following sentiments, as illustrative of the religious condition of things then existing:

What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not yet learned to serve at the altar ! Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of gospel ordinances ; while, in the meanwhile, large settlements and tracts of country remain to this day destitute of a gospel ministry, many of them in little better than a state of heathenism, the churches being either so weakened by divisions that they can not send them ministers, or the people so divided among themselves that they will not receive them ? Several, at the same time, who live at the door of a preached gospel, dare not in conscience go to hear it, and, of course, enjoy little more advantage in that respect than living in the midst of heathen.

Not discouraged by the small progress made toward Christian union, and not dismayed by the powerful opposition he encountered from his former Presbyterian

brethren, he thus, from time to time, addresses his little band :

Dearly beloved brethren, why should *we* deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace and purity which belong to its constitution and constitute its glory? Or is there anything that can be justly deemed necessary for this desirable purpose but to conform to the model and adopt the practice of the primitive Church, expressly exhibited in the New Testament? Whatever alterations this might produce in any or in all of the churches, should, we think, neither be deemed inadmissible nor ineligible. Surely such alteration would be every way for the better and not for the worse, unless we should suppose the divinely-inspired rule to be faulty or defective. Were we, then, in our church constitution and management, to exhibit a complete conformity to the apostolic Church, would we not be in that respect as perfect as Christ intended us to be? And should not this suffice us?

FUNDAMENTAL PRINCIPLES.

JUST before submitting his thirteen propositions to his brethren and to the religious world, with a view of drawing the people away from strife and contention, and in order to fix their minds upon the liberty of the gospel with which Christ makes all willing men free, he says: "Let us not imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the Church, or as in any way designed to be made a term of communion; nothing can be further from our intention. They are merely designed to open up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them; and thus, disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the Church stood at the beginning."

Here indeed was the beginning of radical work. Here was a proposition to pass back over all human authorities, over all the traditions and false dogmas of "intervening ages," and begin a thorough *restoration* of the ancient order of things. Neither Luther nor any one else since his day ever attempted such a revolution. Thomas Campbell proposed to set aside the decrees of popes, councils, synods, conferences and general assemblies, and to ignore all the traditions and corrupt practices of an apostate Church, and to build upon Christ

alone. Here was an invitation to come directly to the primitive model—to return to pristine purity and perfection—and, consentaneous with that act, the rejection of all human innovations, and the repudiation of all human authority. It seems as though God guided and guarded the hand that penned such grand and startling propositions.

What a mighty revolution have these propositions wrought within the last half century. The thoughts contained in these propositions have changed and modified the theology of the entire religious world, have influenced every pulpit, have changed the tone of every religious journal, and still continue to challenge investigation. As the propositions referred to are not accessible to many of our readers, we think we are rendering valuable service by reproducing several, if not all, of them in this connection.

PROPOSITION 1. That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct; and none else, as none else can be truly and properly called Christians.

2. That, although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from the other, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other, as Jesus Christ hath also received them, to the glory of God. And, for this purpose, they ought all to *walk by the same rule; to mind and speak the same things*, and to be perfectly joined together in the same mind and in the same judgment.

3. That, in order to this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is *expressly taught and enjoined upon them in the Word of God*. Nor ought anything to be admitted as of divine obligation in their Church constitution and managements, but what is *expressly*

enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church, either in express terms or by approved precedent.

4. That, although the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the divine will for the edification and salvation of the Church, and, therefore, in that respect can not be separated; yet, as to **what** directly and properly belongs to their immediate object, *the New Testament is as perfect a constitution for the worship, discipline and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament Church and the particular duties of its members.*

5. That with respect to commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent as to the express time or manner of performance, if any such there be, *no human authority has power to interfere in order to supply the supposed deficiency by making laws for the Church, nor can anything more be required of Christians in such cases but only that they so observe these commands and ordinances as will evidently answer the declared and obvious ends of their institution.* Much less has any human authority power to impose **new** commands or ordinances upon the Church, which our Lord Jesus Christ *has not enjoined.* Nothing ought to be received into the faith or worship of the Church, or be made **a** term of communion among Christians, that is not *as old as the New Testament.*

6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's Holy Word, yet are they not formally binding upon the consciences of Christians further than they perceive the connection, and evidently see they are so, for their faith must not stand in the wisdom of men, but in the power and veracity of God. Therefore no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the Church. Hence, it is evident that *no such deductions or inferential truths ought to have any place in the Church's Confession.*

Proposition 12 reads as follows:

That all that is necessary to the highest state of perfection and purity of the Church upon earth is, first, that none be received as members but such as, having that due measure of scriptural self-knowledge

described above, do profess their faith in Christ and obedience to him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by temper and conduct. Thirdly, that her ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the Word of God. Lastly, that in all their administrations they keep close by the observance of all divine ordinances, *after the example of the primitive Church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.*

We have *italicized* certain phrases in these propositions, in order to enlist the special attention of our readers. The sentiments contained in these propositions are the sentiments that we have persistently urged in the past. These sublime statements constitute no creed, but they simply indicate the fixed purpose of the author, which is also our fixed purpose, *viz.*: the complete restoration of the primitive order of things, in commands, precepts, ordinances, worship and discipline.

THE RESTORATION.

IN defending his thirteen propositions against the heated assaults of his Presbyterian ministerial brethren, who tried in every possible way to inveigle him in self-contradictions and inconsistencies, Thomas Campbell sought to draw a distinction between faith and opinion, between an express scriptural declaration and inferences which may be deduced from it. By the latter were meant such conclusions as were not *necessarily involved* in the Scripture premises, and which were to be regarded as private opinions, and not to be made a rule of faith or duty to any one. In order to obtain the true meaning of Scripture, "the whole revelation was to be taken together, or in its due connection upon every article, and not on any detached sentence." If, in consequence of thus allowing full freedom of opinion, any should bring forward the charge of latitudinarianism, they are requested to consider whether this charge does not lie against those who add their opinions to the Word of God, rather than against those who insist upon returning to the profession and practice of the primitive Church. A return to the Bible, he insisted, was the only way to get rid of existing sectarian evils. He goes on to say that "a manifest attachment to our Lord Jesus Christ in faith, holiness and charity, was the original criterion of Christian character—the distinguishing badge of our holy profession—the foundation and cement of Christian unity. But now, alas! and long

since, an external name, a mere educational formality of sameness in the profession of a certain standard or formula of human fabric, with a very moderate degree of what is called morality, forms the bond and foundation, the root and reason of ecclesiastical unity." Thomas Campbell speaks like an oracle, as he continues his arraignment of the hypocritical clergy of his day, of whom we find a counterpart in the present day. What was then true of the clerical profession is still true. "Can an Ethiopian change his skin, or a leopard his spots?" Referring to those who love the creed above the Bible, and who prefer leadership in sectarian division to the unity of hearts in Christ, he says:

Take from such the technicalities of their profession, the shibboleth of party, and what have they more? What have they left to distinguish and hold them together? As to the Bible, they are little beholden to it; they have learned little from it, they know little about it, and therefore depend as little upon it. Nay, they will even tell you it would be of little use to them without their formula; they could not know a Papist from a Protestant by *it*; that merely by *it* they could neither keep the Church nor themselves right for a single week. You might preach to them what you please, they could not distinguish truth from error. Poor people! it is no wonder they are so fond of their formula. Therefore they that exercise authority upon them, and tell them what they are to believe and what they are to do, are called benefactors. These are the reverend and right reverend authors, upon whom they *can* and *do* place a more implicit confidence than upon the holy apostles and prophets. These plain, honest, unassuming men, who would never venture to say or do anything in the name of the Lord without an express revelation from heaven, and, therefore, were never distinguished by the venerable title of "Rabbi" or "Reverend," but just simply Paul, John, Thomas, etc.—*these* were but servants. They did not assume to legislate, and, therefore, neither assumed nor received any honorary titles among men, but merely such as were descriptive of their office. And how, we beseech you, shall this gross and prevalent corruption be purged out of the visible professing Church but by a radical reform but by a returning

to the original simplicity, the primitive purity of the Christian institution, and, of course, taking up things just as we find them upon the sacred page? And who is there that knows anything of the present state of the Church, who does not perceive that it is generally overrun with the aforesaid evils? Or who, that reads his Bible, and receives the impressions it must necessarily produce upon the receptive mind by the statements it exhibits, does not perceive that such a state of things is as distinct from genuine Christianity as oil is from water?

In opposition to the claim made that a creed secures uniformity of belief and purity of doctrine, history attests that Arians, Socinians, Arminians, Calvinists and Antinomians have existed under the Westminster Confession, and under the Athanasian Creed or the Articles of the Church of England.

"Will any one say," it is asked, "that a person might not with equal ease, honesty and consistency, be an Arian or a Socinian in his heart while subscribing to the Westminster Confession or the Athanasian Creed, as while making his unqualified profession to believe everything that the Scriptures declare concerning Christ?—to put all that confidence in him, and to ascribe all that glory, honor and thanksgiving and praise to him professed and ascribed to him in the Divine Word? If you say not, it follows, of undeniable consequence, that the wisdom of men, in those compilations, has effected what the divine wisdom either could not, would not, or did not do in that all perfect and glorious revelation of his will contained in the Holy Scriptures. Happy emendation! Blessed expedient! Happy, indeed, for the Church that Athanasius arose in the fourth century to perfect what the apostles had left in such a crude and unfinished state! But if, after all, the divine wisdom did not think proper to do anything more, or anything else, than is already done in the Sacred Oracles, to settle and determine those important points, who can say that he determined such a thing as should be done afterward? Or has he anywhere given us any intimation of such an intention?"

In regard to the charge of an intention to make a new party, Thomas Campbell said, in further defense of his Thirteen Propositions: "If the Divine Word be not the standard of a party, then we are not a party, for we

have adopted no other. If to maintain its alone-sufficiency be not a party principle, then we are not a party. If to justify this principle by our practice in making a rule of it, and of it *alone*, and not of our own opinions, nor those of others, be not a party principle, then we are not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then we are not a party. These are the very sentiments we have approved and recommended, as a society formed for the express purpose of promoting Christian unity in opposition to a party spirit."

We have thus quoted copiously from the writings of Thomas Campbell, while he was yet a Presbyterian in name, if not in faith, to give our readers a clear conception of the origin of the so-called "Reformation" of the nineteenth century, and to show also that the plea we are now making in favor of a complete *restoration* of primitive Christianity is based upon the principles contained in that remarkable document styled the "Declaration and Address." Says Dr. Richardson, in his *Memoirs of Alexander Campbell*: "So fully and so kindly was every possible objection considered and refuted, that *no attempt was ever made by the opposers of the proposed movement to controvert directly a single position which it contained.*" Says the same biographer: "To all the propositions and reasonings of this Address, Alexander Campbell gave at once his hearty approbation, as they expressed most clearly the convictions to which he had himself been brought by his experience and observation in Scotland, and his reflections upon the state of religious society at large. Captivated by its clear and decisive presentations of duty, and the noble

Christian enterprise to which it invited, he at once, though unprovided with worldly property, and aware that the proposed reformation would, in all probability, provoke the hostility of the religious parties, resolved to consecrate his life to the advocacy of the principles which it presented. Accordingly, when, soon afterward, his father took occasion to inquire as to his arrangements for the future, he at once informed him that he had determined to devote himself to the dissemination and support of the principles and views presented in the "Declaration and Address."

Thomas Campbell, having been solicited both by private members and by some of the ministers of the Presbyterian Church, to form an ecclesiastical union with them, and having been assured by certain Presbyterian ministers that the Presbytery generally would willingly receive him and the members of the Christian Association upon the principles they advocated, made overtures looking to that end, in the fond hope that by operating through the Presbyterian Church and its various agencies he might be enabled to advance more effectively the cause of Christian union. Alexander had little confidence that his father would succeed in propitiating the excited spirit of the Presbyterians, who stood more upon their ecclesiastical dignity than upon their love of Christian union. The "Synod of Pittsburg" assembled at Washington, Pennsylvania, on the 2d day of October, 1810. This august body refused to receive the reformer into their body. The grounds of their objection, it appears, were the fears they entertained in regard to the influence of the Christian Association, which, as before stated, was organized with the sole view of promoting Christian union. And it is a noteworthy fact that the

Presbyterians have not, since that day, cultivated the least disposition for Christian union, upon the basis of the Bible or upon any other basis. In his address before the Synod, Mr. Campbell was careful to define clearly the position which the society occupied, and to state that it was in no sense a church, but simply a society organized for the promotion of Christian unity. He earnestly and affectionately proposed to the Synod to be obedient to it in all things that the gospel and the law of Christ inculcated, only desiring to be permitted to advocate that sacred unity which Christ and his apostles expressly enjoined; or, in other words, that the Synod would consent to "Christian union upon Christian principles." The Synod rejected his overtures because he would not unite with them on *Presbyterian* principles.

THE BIBLE THE ONLY CREED.

WHEN Thomas Campbell, from a sense of duty, made his second appeal to the same Synod which had in the first instance replied to him in very ambiguous terms, and asked for an explanation of the clause, "many other important reasons," by which the Synod attempted to justify its action, this grave body of ecclesiastics found one of them in the childish and frivolous pretext that his son Alexander had been allowed to exercise his gift of public speaking "without any regular authority," or before ordination—a liberty taken both by Knox and Calvin, and one frequently granted to theological students. The unrighteousness of the rejection of the application of Thomas Campbell is made manifest by the fact that the Confession of Faith, under which the Synod acted, declares the Bible to be the only rule of faith and practice; and yet, when a respectable body of Christian people ask for admission they are ruled out—cashiered—because they will come under no other rule than the Bible! For adhering to the "only rule" admitted to be inspired and infallible, and for presuming to doubt the infallibility of the Westminster Confession—the production of uninspired men—they are rejected; rejected, not for any violation of the "only rule," but because they can not admit that a human creed or confession is in reality the "only rule." Says Dr. Richardson, in his *Memoirs of Alexander Campbell*: "How completely this verified the remark made by Mr. Camp-

bell in his *Declaration and Address*, 'That a book adopted by any party as its standard for all matters of doctrine, worship, discipline and government, must be considered as the Bible of that party!' And how evident it is that, in the sectarian world, there are just as many different Bibles as there are different and authoritative explanations of the Bible, called creeds and confessions! In the case of Thomas Campbell, it was the 'Confession,' and not the Bible, that was made the standard by which one of the best men was denied religious fellowship." Is it possible for sectarian bigotry to go beyond this?

Alexander Campbell, at the age of twenty-two, now comes forward, enters the arena of public conflict, reviews the action of this Synod, and not only justifies the course pursued by his father, but takes more advanced ground than that occupied by his father. The Christian Association of Washington held its semi-annual meeting at Washington on Thursday, the 1st of November, 1810. Alexander, the young polemic, was not made of such stuff as to tamely submit to the proceedings of the Synod in relation to his father and the Christian Association, and he therefore resolved to avail himself of the first opportunity to examine them publicly. We have not space for the reproduction of this masterly review. As to the views entertained at this time by Alexander Campbell and his father, it appears from the contents of the address delivered on the occasion referred to, (1) that they regarded the religious parties around them as possessing the *substance* of Christianity, but as having failed to preserve "the form of sound words" in which it was proclaimed in apostolic days; and that the chief object in the proposed reforma-

tion was an effort to induce all good people to abandon every human system, and persuade them to the adoption of "this form of sound words," as the infallible basis of Christian union. (2) That they regarded each congregation as an independent organization, enjoying its own individuality, and maintaining its own internal government by elders and deacons, and yet not so absolutely independent of other congregations as not to be bound to them by fraternal and spiritual relations. (3) That they considered "lay preaching" as authorized, and denied the distinction between clergy and laity to be scriptural. (4) That they looked upon infant baptism as without direct scriptural authority, but that they were willing to let it rest as a matter of forbearance, and allow the continuance of the practice in the case of those who conscientiously approved it, as Paul and James permitted circumcision for a time in deference to Jewish prejudices. (5) That they clearly anticipated the probability of being compelled, on account of the refusal of the religious parties to accept their overture, to resolve the Christian Association into a distinct church, in order to carry out for themselves the duties and obligations enjoined on them in the Scriptures. (6) That in receiving nothing but what was expressly revealed, they foresaw and admitted that many things deemed precious and important by the existing religious societies must inevitably be excluded.

Where, among all the existing sects, do you find such sentiments uttered as were uttered by Thomas Campbell? Is there one prominent man among any of the denominations, at this time, who proposes such measures of reform as were instituted by Thomas Campbell? Do you hear any of our Protestant divines talk as he

talked, and do you see any of them labor as he labored, to crush out sectarianism and to purify the Church of all tradition? Do you find one Protestant minister among ten thousand ministers making the least plea for Christian union upon the basis of the Bible? Not one. Intellectually and morally, in comparison with Thomas Campbell, they are all pigmies.

ALEXANDER CAMPBELL ABANDONS SECTARIANISM.

UP to March, 1812, when the first child of Alexander Campbell was born, the question of infant baptism had not given him much concern; it had not become to him a question of practical interest. Up to this period, the unity of the Church, and the overthrow of sectarianism, and the restoration of the Bible to its original position, had chiefly engaged his attention. In comparison with these objects, the question of baptism was one of small importance, and, hence, neither himself nor his father entertained any decided convictions upon this subject. About a year before the time we are speaking of, in a sermon founded on Mark xvi. 15-16, he said: "As I am sure it is unscriptural to make this matter a term of communion, I let it *slip*. I wish to think and let others think on these matters." But the unqualified adoption of the principle, "*Where the Bible speaks, we speak; where the Bible is silent, we are silent,*" began to press upon him, and upon those who attended the Brush Run Church, where the question of baptism was beginning to be discussed as one of considerable importance. The reading and investigation of the great commission which Christ gave to his apostles began to give him serious concern. Admitting that infant baptism was without divine warrant, the question began to assume quite a different aspect, and was now no longer, "May we safely reject infant baptism as a human invention?" but

“May we omit *believers'* baptism, which all admit to be divinely commanded?” He began to be troubled with the question, “If the baptism of infants be without divine warrant, it is invalid, and they who receive it are, in point of fact, still unbaptized. When they come to know this in after-years, will God accept the credulity of the parent for the faith of the child? Men may be pleased to omit *faith* on the part of the person baptized, but will God sanction the omission of *baptism* on the part of the believer, on the ground that in his infancy he had been the subject of a ceremony which had not been enjoined? On the other hand, if the practice of infant baptism can be justified by inferential reasoning or any sufficient evidence, why should it not be adopted or continued by common consent, without further discussion?”

Such were some of the reasonings which, at this time, pressed heavily upon the clear mind and honest heart of the youthful Alexander Campbell. Having finally abandoned all uninspired authorities, he began a critical examination of the words rendered *baptism* and *baptize* in the original Greek, and, as a result of his research, he became thoroughly satisfied that they could mean only *immersion* and *immerse*. Further investigation led him to the clear and indisputable conviction that believers, and believers only, are proper scriptural subjects of baptism. The searching investigations he instituted led him to perceive that the rite of sprinkling, to which he had been subjected in infancy, was wholly unauthorized, and that consequently he was, in point of fact, an unbaptized person, and hence could not, consistently, preach a baptism to others of which he himself had never been a subject. Concerning the immersion of Alexander

Campbell and others, we quote the following interesting narrative from the *Memoirs of Alexander Campbell*:

As he was not one who could remain long without carrying out his convictions of duty, he resolved at once to obey what he now, in the light of the Scriptures, found to be a positive divine command. Having formed some acquaintance with a Matthias Luce, a Baptist preacher who lived above Washington, he concluded to make application to him to perform the rite, and, on his way to visit him, called to see his father and the family, who were then living on a little farm between Washington and Mt. Pleasant. Soon after arriving, his sister Dorothea took him aside and told him that she had been in great trouble for some time about her baptism. She could find, she said, no authority whatever for infant baptism, and could not resist the conviction that she never had been scripturally baptized. She wished him, therefore, to represent the case on her behalf to her father. At this unexpected announcement Alexander smiled and told her that he was now on his way to request the services of Mr. Luce, as he had himself determined to be immersed, and would lay the whole case before their father. He took the first opportunity, accordingly, of presenting the matter, stating the course he had pursued and the conclusions he had reached. His father, somewhat to his surprise, had but little to say, and offered no particular objection. He spoke of the position they had heretofore occupied in regard to this question, but forbore to urge it in opposition to Alexander's conscientious convictions. He finally remarked: "I have no more to add. You must please yourself." It was suggested, however, that in view of the public position they occupied as religious teachers and advocates of reformation, it would be proper that the matter should be publicly announced and attended to amongst the people to whom they had been accustomed to preach; and he requested Alexander to get Mr. Luce to call with him on his way down, at whatever time might be appointed.

Wednesday, the 12th day of June, 1812, having been selected, Elder Luce, in company with Elder Henry Spears, called at Thomas Campbell's on their way to the place chosen for the immersion, which was the deep pool in Buffalo Creek, where three members of the Association had formerly been baptized. Next morning, as they were setting out, Thomas Campbell simply remarked that Mrs. Campbell had put up a change of raiment for herself and him, which was the first intimation given that they intended also to be immersed. Upon arriving at the place, as the greater part of the members of the Brush Run

Church, with a large concourse of others, attracted by the novelty of the occasion, were assembled at David Bryant's house, near the place, Thomas Campbell thought it proper to present, in full, the reasons which had determined his course. In a very long address he accordingly reviewed the entire ground which he had occupied, and the struggles that he had undergone in reference to the particular subject of baptism, which he had earnestly desired to dispose of in such a manner that it might be no hindrance in the attainment of Christian unity which he had labored to establish upon the Bible alone. In endeavoring to do this, he admitted that he had been led to overlook its importance, and the very many plain and obvious teachings of the Scriptures on the subject ; but having at length attained a clearer view of duty, he felt it incumbent upon him to submit to what he now plainly saw was an important divine institution. Alexander afterward followed in an extended defense of their proceedings, urging the necessity of submitting implicitly to all God's commands, and showing that the baptism of believers only was authorized by the Word of God.

Seven persons were immersed—Alexander Campbell and his wife ; his father and mother, and his sister ; with James Hanen and his wife, the latter being a very intelligent and courageous woman. Alexander had stipulated with Elder Luce that the ceremony should be performed precisely according to the apostolic pattern, and that, as there was no account given to show that converts in primitive times were called upon to give what is termed a "Christian experience" *before* they had entered upon a Christian life, this modern custom should be omitted, and that the candidates should be admitted on the simple confession that "Jesus Christ is the Son of the living God." Elder Luce at first objected, as being contrary to Baptist usage, but finally yielded, believing that the demand was right, and that he would run the risk of censure. All were, therefore, admitted to immersion upon making the simple but comprehensive confession of Christ, the same as that which was required in apostolic times. This meeting, it

is related, continued about *seven hours*. From what has been related in the foregoing chapters, one can readily perceive that the results of honest investigation thus practically brought to an issue, had been reached only through a series of severe mental struggles. Thomas Campbell had been a pedobaptist minister for twenty-five years. It never entered his mind, when he first began to advocate Christian union among Presbyterians, that his principles would actually lead to the abandonment of infant baptism. Having accomplished his special mission in propounding and developing the true basis of Christian union, which, in a general way, was enunciated in his "Declaration and Address," and beyond which general principle of union he did not seem disposed to advance, his illustrious son Alexander now changed positions with him, and advanced to the front as the master-spirit of the new revolution, deeply impressed with the conviction that the hand of God was guiding him in a path of duty and responsibility not contemplated by his father.

The Brush Run congregation continued to grow by frequent accessions of immersed believers; and as it had been with the church organized by the Haldanes at Edinburgh, so to this church, immersion became an apt emblem of separation from the world—a separation from the traditions of an apostate Church, a separation from mystic Babylon. They adopted immersion as the only scriptural mode; they rejected infant baptism as a human invention, and the simple confession that "Jesus is the Christ, the Son of God," made to Christ by the first converts, was acknowledged as the only requirement which could be scripturally demanded of those who desired to become members of the one body. All

these matters were determined by the plain and unequivocal authority of the Holy Scriptures, as, from that time to this, they have continued to be prominent features in our plea for a restoration of the apostolic order of things. They had now, indeed, become *learners* in the school of Christ; and in this respect they differed widely from all preceding reformers, in the fact that, instead of *making* creeds, *re-forming* creeds, and *re-adjusting* creeds, to suit the changing times, and to please the changeable moods of men, they sought after and adopted the Bible as their only creed, and found the basis of Christian unity alone in the Word of God. They proposed no patchwork of the divine order of things, but, finally, so far as Alexander Campbell was concerned, a radical reformation was determined upon. Abandoning all creeds as the outgrowth of human weakness, and as the groundwork of selfish sectarian rivals, he proposed a reformation *de novo*—a reformation that would eventually result in a complete *restoration*. And, hence, he instituted at once a thorough research of the entire grounds of Christianity; and, by his voluminous writings, and public debates, and by his matchless sermons, repeated and published, he rescued the Bible from the hands of priests and a hireling clergy, and, in defiance of the combined assaults of the infidel world, placed Christianity upon the basis of authenticity, credibility and inspiration. He found the plan of salvation in the Scriptures, and not in a set of cold, abstract propositions; he found a Savior in the person of Jesus the Christ, and not within the pale of some sectarian church; he discovered that the Church of Christ was established in Jerusalem, and not in Rome, or at Augsburg, or at Heidelberg, or at Oxford, or at Westminster.

ALEXANDER CAMPBELL UNITES WITH THE BAPTISTS.

IN 1813, as in 1889, baptism, as taught by Baptists, was not a command of Jesus Christ, made essential to the salvation of a sinner, as one of the conditions of pardon and acceptance, but it was simply made a door into the "visible Church"—a door into the Baptist Church. The regenerated sinner—enlightened, saved and sanctified by the direct, irresistible energy of the Holy Spirit, without faith in testimony and without obedience to the gospel—first became a member of the "invisible Church" (whatever that is), and afterward, by a vote of a local Baptist church, he was allowed to be baptized in order that he might have the inestimable privilege of communing with Baptists in a visible Baptist church! On the contrary, Alexander Campbell and those who worshiped with him in the Brush Run congregation, made the discovery, by honest and candid investigation, that no one, under apostolic teaching, was ever received into the one body—into a state of salvation and justification—without immersion into the name of the Father, and of the Son, and of the Holy Spirit. They discovered that it was by "the *obedience* of the faith," as well as by faith in Jesus Christ as the Son of God, that the sinner came into covenant relation with God, and that by this transition act he was conveyed from "the power of darkness into the kingdom of God's dear Son." In the *Harbinger* for 1848, page 344, Alex-

ander Campbell tells how he came to unite with the Baptists, and the circumstances which led to a conditional union with the Redstone Baptist Association. And here is the narrative:

After my baptism, and the consequent new constitution of our church of Brush Run, it became my duty to set forth the causes of this change in our position to the professing world, and also to justify them by an appeal to the Oracles of God. But this was not all; the position of baptism itself to the other institutions of Christ became a new subject of examination, and a very absorbing one. A change of one's views on any radical matter, in all its practical bearings and effects upon all his views, not only in reference to that simple result, but also in reference to all its connections with the whole system of which it is a part, is not to be computed, *a priori*, by himself or by any one else. The whole Christian doctrine is exhibited in three symbols—baptism, the Lord's Supper and the Lord's Day institution. Some, nay, very many, change their views in regard to some one of these without ever allowing themselves to trace its connections with the whole institution of which it is either a part or a symbol. My mind, neither by nature nor by education, was one of that order. I must know now two things about everything—its *cause* and its *relations*. Hence my mind was, for a time, set loose from all its former moorings. It was not a simple change of views on baptism, which happens a thousand times without anything more, but a new commencement. I was placed on a new eminence—a new peak of the mountain of God, from which the whole landscape of Christianity presented itself to my mind in a new attitude and position.

I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents. I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association at that day; and whether they are yet much improved I am without satisfactory evidence.

The people, however, called Baptists, were much more highly appreciated by me than their ministry. Indeed, the ministry of some sects is generally in the aggregate the worse portion of them. It was certainly so in the Redstone Association, thirty years ago. They were little men in a big office. The office did not fit them. They had a wrong idea, too, of what was wanting. They seemed to think that a

change of apparel—a black coat instead of a drab—a broad rim on their hat instead of a narrow one—a prolongation of the face and a fictitious gravity—a longer and more emphatic pronunciation of certain words, rather than scriptural knowledge, humility, spirituality, zeal and Christian affection, with great devotion and great philanthropy, were the grand desiderata.

Along with these drawbacks, they had as few means of acquiring Christian knowledge as they had either taste or leisure for it. They had but one, two, or, at the most, three sermons, and these were either delivered in one uniform style and order, or minced down into one medley by way of variety. Of course, then, unless they had an exuberant zeal for the truth as they understood it, they were not of the calibre, temper or attainments to relish or seek after mental enlargement or independence. I could not, therefore, esteem them, nor court their favor by offering any incense at their shrine. I resolved to have nothing especially to do with them more than with other preachers and teachers. The clergy of my acquaintance in other parties of that day were, as they believed, educated men, and called the Baptists illiterate and uncouth men, without either learning or academic accomplishments or polish. They trusted to a moderate portion of Latin, Greek and metaphysics, together with a synopsis of divinity, ready-made in suits for every man's stature, at a reasonable price. They were as proud of their classic lore and the marrow of modern divinity, as the Baptist was of his "mode of baptism" and his "proper subject" with sovereign grace, total depravity and final perseverance.

I confess, however, that I was better pleased with the Baptist people than with any other community. They read the Bible, and seemed to care for little else in religion than "conversion" and "Bible doctrine." They often sent for us and pressed us to preach for them. We visited some of their churches, and, on acquaintance, liked the people more and the preachers less. Still I feared that I might be unreasonable, and by education prejudiced against them, and thought that I must visit their Association at Uniontown, Pa., in the autumn of 1812. I went there as an auditor and spectator, and returned more disgusted than when I went. They invited me "to preach," but I declined it altogether, except one evening in a private family, to some dozen preachers and twice as many laymen. I returned home, not intending ever to visit another Association.

On my return home, however, I learned that the Baptists themselves did not appreciate the preaching of the preachers at that meeting.

They regarded the speakers as worse than usual, and their discourses as not edifying—as too much after the style of John Gill and Tucker's theory of predestination. They pressed me from every quarter to visit their churches, and, though not a member, to preach for them. I often spoke to the Baptist congregations for sixty miles around. They all pressed us to join their Redstone Association. We laid the matter before the Church in the fall of 1813. We discussed the propriety of the measure. After much discussion and earnest desire to be directed by the wisdom which cometh from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes and determinations on that subject. We did so in some eight or ten pages of large dimensions, exhibiting our remonstrance against all human creeds as bonds of communion or union amongst Christian churches, and expressing a willingness, upon certain conditions, to co-operate or unite with that Association, provided always that we should be allowed to teach and preach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom. A copy of this document, we regret to say, was not preserved, and, when solicited from the clerk of the Association, was refused.

The proposition was discussed at the Association, and, after much debate, was decided by a considerable majority in favor of our being received. Thus a union was formed. But the party opposed, though small, began early to work, and continued with a perseverance worthy of a better cause. There was an Elder Pritchard, of Cross Creek, Virginia; an Elder Brownfield, of Uniontown, Penn.; an Elder Stone, of Ohio, and his son Elder Stone, of the Monongahela region, that seemed to have confederated to oppose our influence. But they, for three years, could do nothing. We boldly argued for the Bible, for the New Testament Christianity, vex, harass, discompose whom it might. We felt the strength of our cause of reform on every indication of opposition, and constantly grew in favor with the people. Things passed along without any prominent interest for some two or three years.

The next Redstone Association convened at Cross Creek, August 30, 1816. Alexander Campbell was nominated, with others, as one of the speakers for the occasion. Some of the jealous-minded ministers of the Association opposed the nomination, but the opposition

was overruled by other members of that body. When it came Campbell's turn to preach, he selected for his topic the following words, as quoted from Rom. viii. 3 : "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This was the young polemic's famous "*Sermon on the Law*," which subsequently created such wonderful excitement in the Baptist community. It was the sudden explosion, in the Baptist camp, of an apostolic bombshell. Even during its delivery, as soon as Elder Pritchard and other opposing preachers perceived its drift, they used every means openly to manifest their disapprobation. A lady in the congregation having fainted, Elder Pritchard rushed into the stand, called out some of the preachers, and created great disturbance in the large assembly, apparently with a design of distracting the attention of the eager listeners. As might be expected, much misrepresentation followed the delivery of this discourse. It was on account of these misrepresentations that Mr. Campbell thought it best, soon afterward, to publish this revolutionary sermon in pamphlet form, as the most effectual means of refutation. The sermon is published in full in the *Millennial Harbinger* for 1846. It is certainly a remarkable production, which is too lengthy to reproduce upon these pages. His method of analysis was as follows :

1. Ascertain what ideas we are to attach to the phrase "the law" in this and similar portions of the Sacred Scriptures.
2. Point out those things which *the law* could not accomplish.
3. Demonstrate the reason why *the law* failed to accomplish these objects.
4. Illustrate how God has remedied these relative defects of *the law*.
5. In the last place, deduce such conclusions from these premises as must obviously and necessarily present themselves to every unbiased and reflecting mind.

Measured by the Philadelphia Confession of Faith, this sermon, in the estimation of those bigoted Baptists, was most unorthodox and mischievously heterodox. And these clergy were the more incensed because they found themselves incapable of answering the points taken in the sermon. The object of the sermon was, by contrasting the law of Moses with the gospel of Christ, by contrasting the Old Covenant with the New Covenant—by showing the difference between “the letter that kills” and “the law of the Spirit” that gives life—to convince his hearers that they could not be saved and justified by any system of things not authorized by Jesus Christ, the Head of the Church, and not proclaimed by his apostles. This sermon invoked the wrath of some of the Baptist clergy, and stirred up vengeful and uncompromising opposition. Subsequent to the presentation of this unanswerable address, this Baptist Association, for several consecutive years, by means of a self-constituted ecclesiastical court, brought charges of heretical teachings against Thomas and Alexander Campbell. Whenever their persecutors failed to sustain the charge of heresy, they would attempt to tamper with the ignorance and prejudices of members under their influence, and by pursuing this unchristian course lessen the unanimity of the churches in favor of the defendants in the case, and increase the chances of success in their ultimate excommunication from the Baptist communion. The two Campbells, foreseeing that it was the fixed intention of their mischievous persecutors to gain a majority of votes in favor of their excommunication, severed their connection and withdrew from the Redstone Baptist Association, and united themselves with the Mahoning Baptist Association, in

Eastern Ohio, and by this step frustrated the preconcerted schemes of their malignant opponents. This Association, being much more enlightened and liberal in their views of the truth, received the two reformers, with other delegates from the feeble churches, with much cordiality and Christian affection. This Association received them upon the New Testament platform alone, to the exclusion of all human creeds and "church standards."

A SIMILAR REFORMATION IN KENTUCKY.

AT the time the Campbells were urging reformation in the Presbyterian churches in Western Pennsylvania, there was a movement, similar in character, going forward in Kentucky, led by Barton W. Stone, a man of great intellectual force and possessed of rare zeal and devotion. Both Alexander Campbell and B. W. Stone sought to accomplish the same ends by the same means. Both, almost simultaneously, having discarded all human creeds, sought Christian union exclusively upon the basis of the Bible. By comparing notes, it was discovered that both were opposed to creeds as terms of communion; that both desired to propagate only the primitive gospel; that both were alike persecuted and maligned by those who, glorying in orthodoxy of opinion, failed to recognize a scriptural unity of faith; and that both, after they came to understand the sentiments of each other, repudiating the despotism of *opinionism*, accepted only of faith that was founded upon indisputable testimony. In Kentucky, the adherents of Campbell were called "Reformers," while at the same time the adherents of Stone were known as "Christians," or "*Christ-ians*." The followers of Stone had been charged with holding the doctrine of Arianism, but by intercourse with Stone and others, Campbell discovered that the charges were unjust and untrue. Campbell advocated fellowship with all who received the teachings of the Scriptures in their simple and obvious meaning, and

whose conduct corresponded with these teachings. He held that there was no need of strained interpretations, no need of specious glosses or textual perversions where no theological theory was to be sustained, but where all could learn the truth by taking the Bible in its proper connections, and construing it in harmony with the established laws of language and rules of interpretation. He held that the simple truths of the gospel could be received by babes in Christ, and that upon these common truths all could be united in one body. In short, the guiding principles of Campbell were substantially the same as those which guided the actions of Stone. Both were alike devoted to the great end of uniting the true followers of Christ into one communion upon the Bible alone, but, at first, each regarded the method of its accomplishment from his own angle of vision; and since Campbell contemplated the distinct congregations, with their proper functionaries, as the highest religious executive authority on earth, he was in doubt as to how a *formal* union could be attained, whether by a general convention of messengers or by a general assembly of the people. Suffice it to say, that the coalescing of the two peoples was brought about through the spirit of Christ and of brotherly love.

Some notable men fell into the wake of the reformatory movement of B. W. Stone, such as Samuel and John Rogers, Thomas M. Allen, F. R. Palmer and John Allen Gano—all grand characters—and all of whom, in subsequent years, distinguished themselves as advocates for a restoration of the apostolic order of things. A union of the “Christians” and “Reformers,” or between the “Christian Church” and the Church of the “Reformers,” was directly secured through the agency of

John T. Johnson, a man of rare self-denial, a man of noble Christian integrity, as well as a natural orator. Johnson was originally a Baptist, but after examining in the light of the Bible what was vulgarly denominated "Campbellism," he separated from the Baptists, and, in 1831, he formed the nucleus of a congregation of six on the basis of the Bible. Soon after, abandoning the lucrative practice of law, he began the public advocacy of the primitive gospel. Becoming intimately acquainted with B. W. Stone, who lived near Georgetown, he was urged by the latter to become co-editor of the *Christian Messenger*, to which he agreed at the close of 1831. This paper was conducted in the interests of Christian union. Johnson found that a union in sentiment and religious aims already existed between the two peoples — the "Christians" and "Reformers" — to a large extent. The consummation of the union is thus described by Professor Richardson in his *Memoirs of Alexander Campbell*:

This editorial union of B. W. Stone and John T. Johnson was soon followed by a fraternal union between the "Christian" Church and that of the "Reformers" meeting in Georgetown. Agreeing to worship together, they found so much agreement in all essential matters, and so happy an effect produced in the increased number of conversions, that they were induced near the close of 1831 to appoint a general meeting at Georgetown to continue four days, for the purpose of considering the subject of a complete union between the two people. This meeting included Christmas Day, and a similar one was appointed for the following week, including New Year's Day, at Lexington. Many of the leading preachers on both sides attended and took part in these meetings, and so much evidence was afforded of mutual Christian love and confidence, and such undoubted assurances were given of a firm determination on the part of all to have nothing to do with doctrinal speculations, but to accept as conclusive upon all subjects the simple teachings of the Bible, that there seemed to be no longer anything in the way of the most earnest and hearty co-operation. After

the meeting at Lexington, some further friendly conferences were held by means of committees, and, by arrangement, the members of both churches communed together on the 19th of February, agreeing to consummate the formal and public union of the two churches on the following Lord's Day, the 26th. During the week, however, some began to fear a difficulty in relation to the choice of elders and the practical adoption of weekly communion, which they thought would require the constant presence of an ordained administrator. The person who generally ministered to the Christian Church at Lexington at this time was Thomas Smith, a man of more than ordinary abilities and attainments, and long associated with the movement of B. W. Stone. He was an excellent preacher, and was considered a skillful debater. He possessed withal a very amiable disposition, and was highly esteemed by Mr. Campbell, whom he often accompanied during his visits in Kentucky. He was at first, like others, apprehensive that the proposed union was premature, and that disagreement might arise in regard to questions of church order. The union was therefore postponed, and matters remained for a short time stationary; but it soon became generally apparent that there were no exclusive privileges belonging to *preachers* as it concerned the administration of ordinances, and Thomas M. Allen, coming to Lexington, induced them to complete the union and to transfer to the new congregation, thus formed under the title of "the Church of Christ," the comfortable meeting-house which they had previously held under the designation of "the Christian Church." This wise measure secured entire unanimity, and was especially gratifying to the "Reformers," who had been meeting in a rented building. At Paris, also, Mr. Allen succeeded in effecting a union between the two churches, for one of which he had himself been preaching, while James Challen at this time ministered to the other. He proposed that both he and Mr. Challen should retire, and that the united churches should engage permanently the services of Aylette Raines. This was accordingly done, and Mr. Raines, leaving his field in Ohio, from this time continued to preach for the church at Paris, as well as for other churches in Kentucky, for more than twenty years, aiding besides in numerous protracted meetings, and by his steady, unremitting labors and able advocacy of the Reformation principles greatly extending their influence."—*Memoirs of Alexander Campbell*, pp. 383-85.

There were present at the Lexington Conference: B. W. Stone, John T. Johnson, John (Raccoon) Smith,

John Rogers, G. W. Elley and Jacob Creath, Jr.—all notable men. The adherents of Stone did not all follow him, and some of his brethren censured him for the course he had pursued. However, in the course of time, the great majority were absorbed in the common plea for Christian union. B. W. Stone had been raised a Presbyterian. He began his plea for Christian union upon the basis of the Bible in 1804, eight years before Alexander Campbell was immersed.

It is a noteworthy fact that at the very time when these events were transpiring in Kentucky, the same spirit of union was prevailing over sectarianism and bigotry and prejudice in other States also. John Longley, of Rush County, Indiana, under date of the 24th of December, 1831, says:

The Reforming Baptists and we are all one here. We hope that the dispute between you and Bro. Campbell, about names and priority, will forever cease, and that you will go on, united, to reform the world.

Griffith Cathey, of Tennessee, on the 4th of January, 1832, writes substantially as follows:

The members of the Church of Christ, and the members known by the name of Disciples, or Reformed Baptists, regardless of all charges about Trinitarianism, Arianism and Socinianism, and of the questions whether it is possible for any person to get to heaven without immersion, or whether immersion is for the remission of sins, have come forward, given the right hand of fellowship, and united upon the plain and simple gospel.

Alexander Campbell, by his commanding talents, by his great force of character and by his invincible courage, overshadowed all other reformers, and at once, by common consent of all parties, became the acknowledged champion—the admired leader—of the great onslaught upon the sectarian world. B. W. Stone died

at the age of eighty-four, after having spent his life in laboring incessantly for the union of God's people. He was a grand character, a man of noble instincts, of superior intelligence, and greatly loved and admired for his unselfish and philanthropic devotion to the cause of Christ. He lives in history as one of the most distinguished factors in the greatest religious revolution of modern times.

THE CHURCH OF CHRIST IDENTIFIED.

By degrees the Mahoning Baptist Association lost its legislative and ecclesiastical character, under the reformatory movements of the Campbells, and their coadjutors, and the ministers of a free people, heretofore living under the influence of this Association, gradually lost their affection for human tradition and theological speculations, which had been made tests of Christian fellowship; so that, in due course of time, by learning how to use the rules of Bible interpretation—how to quote and apply Scriptures—how to distinguish the law from the gospel—how to distinguish the Jewish from the Christian dispensation, and the Patriarchal from the Jewish—this Association entirely lost its distinctive ecclesiastical features, and was finally absorbed by the “Big Meetings” of the “Western Reserve.”

It never was in the mind of either Thomas or Alexander Campbell to start a new sect; indeed, as we have already shown, they disclaimed and abhorred the very idea; they simply sought reformation within their own ranks, as did the reformers of the three preceding centuries. But now, under the guidance of a gracious Providence, having broken away from all traditional trammels—the principles of the “Declaration and Address” pushing them to the front by logical necessity—having escaped the clerical yoke of spiritual bondage—and having accepted the Bible as their only safe and infallible guide, and acknowledging Jesus the Christ as

their only infallible lawmaker and legislator, these illustrious reformers, with other mighty men of influence and eloquence, from the Protestant denominations, from this time forward began to advocate, not simply church reformation—which was all that the earlier reformers sought to accomplish—but *an entire restoration of the apostolic order of things*. They now resolved to go back beyond Philadelphia, beyond Oxford, beyond Westminster, beyond Geneva, beyond Augsburg, beyond Heidelberg, beyond Rome, and back to Jerusalem, and there begin a new survey of the great domain of apostolic Christianity. Accordingly, it was not long until the *Christian Baptist*, and other contemporaneous periodicals, were started to advocate this plea; a Bible college was organized in the interest of this plea; a host of eloquent preachers entered body and soul into the work, and, as a consequence, converts from the world and from sectariandom were made by thousands.

If Martin Luther wrested the Bible out of the hands of the Roman priesthood, and gave it to the people—which had been a sealed book to the masses—Alexander Campbell did a mightier work by wresting from the hands of the Papal and Protestant clergy false keys of Bible interpretation, while at the same time he restored to the people the only correct and approved rules of interpretation, which, without the aid of the private and mystic explanations of especially “called and sent preachers,” would enable them to understand the Word of God for themselves. He taught the people how to read the Scriptures intelligently, and how to “accurately divide the Word of Truth.” He showed how necessary it is to know *where* a thing was done, *when* it was done, *how* it was done, and *by whom* it was done;

whether the person speaking was a Jew or a Christian ; whether the persons addressed were saints or sinners ; whether under the Old Covenant, or under the New Covenant ; whether the speakers were discussing the law or the gospel ; whether those who wrote had reference to the Church of Christ, or to the " church that was set up in the wilderness " by Moses ; or whether the gospel *in fact* was first preached by Abraham, or by the apostles of Jesus Christ ; or whether the law of pardon, in relation to the sinner, emanated from Moses, a fallible man, or from Jesus of Nazareth, the divine Son of God.

Following the motto that "*where the Bible speaks, we speak ; where the Bible is silent, we are silent,*" Alexander Campbell, both in preaching and writing, showed the difference between facts and opinions—between personal knowledge—the knowledge of the senses—and faith founded on testimony. He utterly repudiated the idea that the opinions of men should be made tests of Christian fellowship. These he regarded as only private property, and that, as such, they should be always held in abeyance, and never be intruded into the domain of fact and faith. He simplified the whole matter by showing that facts are to be *believed*, commands to be *obeyed*, and the promises of the gospel to be *enjoyed*. The commonest mind could apprehend these simple but grand divisions of the scheme of redemption.

He showed that the plan of salvation was a divine and sublime and glorious unity—that there is "one Lord, one faith, and one baptism," and that "*the doctrine of Christ*" is a proposition altogether different from the "doctrines of men," and from the "doctrines of demons." He contended—and his arguments remain

unassailable to the present day—that the Bible, and the Bible only, can be made the basis of Christian unity, and that no unity, either in form or in spirit, can ever take place until all creeds, Confessions of Faith, “Church Standards,” and denominational titles—such as Episcopal, Lutheran, Presbyterian, Baptist, Methodist and Roman Catholic—shall be removed out of the way. All these are divisive of the “one body,” of which body Christ is the one living and all-animating Head.

Campbell insisted that Bible things should be inculcated in Bible words, that all theological terminologies should be abandoned, and that the nomenclature of scholastic schools should be rejected, as only serving to confuse and discourage “the common people who gladly hear the word,” and who can not comprehend metaphysics, theological abstractions, and inferential deductions. He taught—as do the “Disciples of Christ” now uniformly—that “the gospel is *the* power of God unto salvation,” and that God has revealed no power above and beyond the gospel, as essential to enlightenment and conviction of sin. He did not limit the power of the Spirit, but he maintained that we have no right to pry into mysteries which the Almighty Father has not revealed. “Secret things belong to God, but revealed things to us and our children.”

He taught that the revealed promises of God are the only evidences of pardon in our possession, and while relying implicitly and unequivocally upon the Word of God, he rejected all sensuous evidence of pardon, such as psychological impressions, dreams, apparitions, supernatural visitations, ecstasies; all of which superstitious notions were prevailing at the time when—eighty years

ago—the Campbells proposed to abandon the sectarian world and return to the Bible and apostolic teaching. Of course, as a consequence of the principles which they adopted, they could do no other than throw overboard, as lumber of the mystical and monkish ages, all speculative theories of conversion—the doctrine of direct supernatural agency—and show, by apostolic teaching, that it is the moral power of divine truth, as exerted through the gospel, that changes the moral nature of man.

By an appeal to the New Testament, they showed that the working of miracles, by the apostles, was designed as a “confirmation of the word,” as revealed by the Holy Spirit, but that in no place is it recorded that a miracle ever changed the heart of a sinner. “Signs,” says Paul, “are not for them that *believe*, but for them that *believe not*.” The sinner is saved by faith in Jesus the Christ, and by obedience to the conditions of the gospel.

Giving up infant baptism, while they were yet Presbyterians in name, by a direct course, through Bible investigation, they came to that point, where, in the absence of all testimony, they were obliged to surrender both rantism and affusion, as being without the least authority in the Word of God.

While accepting all the measures of reform as accomplished by Luther, Zwingle, Calvin, Melancthon, John Wesley and Roger Williams, which were accomplished in harmony with the inspired Scriptures, Alexander Campbell, and those royal spirits co-operating with him, laid aside as impracticable all the theological speculations and false dogmas of those reformers, with all their

contradictory deductions from human reason, unsupported by a "Thus saith the Lord."

Having fully committed himself to a "Restoration of the Ancient Order of Things," Alexander Campbell encountered, in the outset, three popular systems of denominational justification, all of which, while being essentially the same in principle, flatly contradict the Word of God. These were Calvinism, Arminianism and Universalism. The central idea of the first is this: That God had from all eternity decreed the salvation of his own elect few, whose number can neither be increased nor diminished, while condemning all the rest of mankind to eternal reprobation. And further, that man being totally depraved, and incapable of any volition toward good thoughts or good deeds, can only be renewed in life by the irresistible grace of God. The second theory embraces this idea: That, as it is impossible for man to repent of his sins, until he receives the gift of faith direct from heaven, he must remain in his sins until God, in his own good time, sends down the Holy Spirit to regenerate him. Man can do nothing, God must do all; man must wait, and if God chooses not to visit him, he is lost. The third theory is to this effect: That God has from all eternity decreed the salvation of all men, and that all men, without the loss of one soul, will be made finally holy and happy. Take either one of these systems, and it is clear to be seen that man has nothing at all to do in securing his own salvation—that his salvation or condemnation is wholly in the hands of a stern and implacable God; that salvation is entirely *unconditional*; that man is wholly and helplessly passive, and therefore irresponsible. Campbell held that if these systems are in harmony with the

moral government of God, then is man not a free moral agent; that there is no virtue in preaching the gospel; that there is no need of a Mediator, and that a remedial scheme is a superfluity, if not an absolute myth.

The effects of the religious revolution inaugurated by the Campbells were not foreseen by them and their coadjutors. Their steps evidently were guided by the providence of God; and now there is not a pulpit or a religious journal in the land that has not either directly or indirectly been influenced by the plea of those godly men, to reject many of the grosser forms of a perverted Christianity. On the question of Christian union—toward the consummation of which grand object Alexander Campbell gave the undivided energies of his eventful life—there is now a rapidly-growing sentiment among all good men in the various denominations. Campbell held that all denominations never could unite as one spiritual body—neither as Presbyterians, nor as Episcopalians, nor as Lutherans, nor as Methodists, nor as Baptists, nor upon any other sectarian name; but that they could unite as Christians, that being designated as the scriptural name of the followers of Christ, the Founder of the Church. He held that all these church titles were of purely human origin, that they tended continually toward carnality and the secularization of divine things, and that as central ideas of church politics—each polity antagonizing every other polity—they contradict the last intercessory prayer of our Savior, who prayed that all his disciples might be of one mind and heart; that as he and his Father are one, so his disciples might be one with them, that the world might believe that he is the Messiah—Christ himself representing the one true vine, and his disciples the branches, which fact

forever excludes the idea that denominations constitute "branches" of the "one body." When Christ said, "Upon this rock I will build *my* church," the conception of a Papal or Protestant Church, or a Gallican or Anglican Church, was not present in his mind. So many diverse bodies can not possibly possess the Spirit of Christ. The spirit of ~~man~~ is in them, and hence they can not be divine.

THE RESTORATION OF APOSTOLIC CHRISTIANITY.

IN closing our series of articles on Reformatory Movements, we propose to give the results of the religious revolution as inaugurated by Alexander Campbell.

It has been made evident by the numerous facts which we have heretofore narrated, that Campbell worked himself out of spiritual Babylon by a thorough investigation of the Scriptures, and that he abandoned all Protestant sects because he could not find the basis of Christian union in any one of them. He faithfully followed the logic of God's Word to the end. He discarded the deductions of human reason as a logical necessity, and settled all controversies by a direct appeal to the law and authority of Jesus the Christ. He established the proposition that Jesus Christ is the only begotten Son of God, by the most majestic and incontrovertible arguments that were ever penned by mortal man. His arguments on the divinity of Christ stand before the world without a parallel. His theses on the Person of Christ, as Prophet, Priest and King, and as the only Savior of men, and as the only hope of the world, have never been excelled. He showed that salvation from sin is not in subscription to creeds or dogmas; not in joining some orthodox church; not in indorsing the opinions of men, however hoary with age; but in a person, in the Person of Christ; that "all the promises of God are in him yea, and in him amen."

The ground of assurance we occupy may now be briefly stated:

I. Our creed is the Inspired Word of God; no more, no less.

II. We believe with all the heart that the Word of God—the Plan of Salvation—was miraculously revealed by the Holy Spirit, and that the revealed Word was confirmed by miraculous attestations of divine power.

III. We believe that the gospel—which consists of the death, burial and resurrection of Christ—is the power of God unto salvation to every one who believes it and obeys it.

IV. Accepting of no theory of regeneration, and discarding alike all mystical influences and all scholastic vagaries, we believe that sinners who are brought under the power of the truth, are *begotten* of the Word of God—are *begotten* through the gospel—are *made alive* by the truth, and *born* of water.

V. We believe that immersion, preceded by genuine faith in Jesus Christ as the Savior of men, and preceded by genuine repentance toward God, is, if done in the name of the Father, and of the Son, and of the Holy Spirit, for the remission of past sins, and that it is the consummating act in the divine process of salvation.

VI. Taking the Scriptures as our infallible guide in all spiritual things, we believe that the heart of the sinner is changed by the truth contained in the Scriptures, and that it is the moral power of God found in the divine testimonies, which, when brought to bear upon the sinner's heart, changes his moral nature, and makes him a "new creature" in Christ Jesus. We believe that the truth, as revealed by the Holy Spirit, was intended by the heavenly Father to "convince the world

of sin, of righteousness, and of judgment to come;" that in conversion, the Holy Spirit is the *agent*, and the word revealed by the Spirit the *instrument*. We believe that it is the Word of God, wielded by the Spirit, that does the execution, and that it is the Word of God, as the sword of the Spirit, that slays the sinner and destroys his love of sin. As we do not believe in the efficacy of the Word *without the presence of the Spirit*, neither do we believe in a direct mystical operation of the Spirit *without the presence of the Word* in the sinner's heart.

VII. We believe that the act of pardon takes place in the mind of God, and not in the sinner's heart; and we know this to be so, because the conditions of pardon are found recorded in the revealed will of God. We do not believe that a sinner—by the mere testimony of his *feelings*—has a personal consciousness of the pardon of his sins. Remission of sins is purely a matter of faith in the promises of God, and not a mere matter of *conscious feeling*, as produced by a psychological state of heart or affections. It is the love of God that changes the sinner's heart, and it is the truth that convicts the sinner of sin; and it is God who remits sin through obedience to the gospel. Of course, we here only propose to give statements, not arguments.

VIII. We do not pretend to limit the power of the Holy Spirit, but, in the absence of testimony, we can not believe that there is a superadded power, beyond and apart from the gospel, necessary to the conviction of the sinner. Such a speculation was never even hinted at by Christ and his apostles. In all doctrinal matters, and in all questions of commands and personal obedience, "where the Bible speaks, we speak; and where the Bible is silent, we are silent." We are, therefore,

as much bound to respect the silence of the Bible, as we are bound to honor its utterances.

IX. We believe that God only acknowledges one body of believers, and that all converted men, in order to become members of the one body of Christ, must, by the teachings of the Holy Spirit, be "immersed into the one body." We designate the one body, of which Christ is the one all animating head, the Church of Christ, because the body is constituted of those who believe in Christ, obey Christ, and walk in Christ. We call ourselves Christians, because Christ is our only King and Lawgiver, and him only do we propose to follow. We call ourselves the Disciples of Christ, because we learn only from Christ and his apostles.

X. In church edification, in worship, in disciplinary matters, and in the weekly communion, we take the New Testament as our only rule of faith and practice.

There are some things we do not believe, because not authorized and sustained by the Word of God.

1. We do not believe in sectarian churches, nor in Protestant denominationalism, nor in the Roman Catholic Church, or any other church that has an existence without the sanction of God's Word.

2. We do not believe in human creeds, in speculative dogmas, in theories of regeneration, in the mourning-bench business, in dreams and apparitions, in phantasies and ecstasies, nor in sensuous feelings, as guides in the way of obedience and of a divine life.

3. We do not believe in a direct, special, irresistible theory of regeneration.

4. We do not believe in infant baptism, nor in affusion, nor rantism. We have good reason to believe that they originated in an apostate church.

5. We do not believe in a Roman Church, nor in an Episcopal Church, nor in a Lutheran Church, nor in a Presbyterian Church, nor in a Baptist Church, nor in a Methodist Church, nor in any other church not known in the apostolic age. We do not believe in any human organization as a substitute for the Church of the living God.

6. We do not believe that persons who have never been immersed into Jesus Christ—into the death of Christ—into the one body—are members of the one body.

7. We do not believe that morality, no matter how high its character or how highly prized by men, will save a soul from eternal death, without the righteousness of Christ, and without the righteousness of God.

8. We do not believe that God will save men by faith alone, or by repentance alone, or by baptism alone, or by grace alone, or by works alone. We believe that God will save men who sustain the relation of a Christian, and who have the character of a Christian. This is inclusive of all possible good.

9. We do not believe in a Papal form of church government, nor in an Episcopal form of church government, nor in a Presbyterial form of church government; but we do believe in the independency of every congregation, as regards church government, and in the sovereign right of every congregation to choose its own officers, such as elders and deacons. We also believe that while the congregations maintain a separate governmental independency, they are at the same time spiritually and sympathetically united in Christ as one harmonious body, and that they are mutually bound to co-operate in the accomplishment of the same grand

objects, especially in proclaiming the glad tidings of salvation and establishing congregations according to the apostolic model.

What we have now mapped out as the ground we occupy, we are thoroughly convinced is truly the apostolic ground, and a ground of unity about which there can be no intelligent controversy. The ground we occupy excludes all sectarianism. All the people of God may occupy this ground. We invite all men to receive the same Bible we receive; to accept the same creed we accept; to honor the same Lord we honor; to obey the same gospel we obey; to bear the same scriptural titles we bear; to "walk by the same rules," to "mind the same things," to "speak the same things," to be "joined together in the same judgment," to contend earnestly for the same faith.

HISTORY OF CHURCH COUNCILS.

MANY writers, Protestant as well as Romanist, have regarded the assembly of the apostles and elders of Jerusalem, of which we read in Acts xv., as the first ecclesiastical council, and the model on which others were formed, in accordance, as they suppose, with a divine command or apostolic institution. But this view of the subject is unsupported by the testimony of the apostolic times, and is at variance with the opinions of the earliest writers, who refer to the councils of the Church. Tertullian speaks of the ecclesiastical assemblies of the Asiatic and European Greeks as a human institution; and in a letter written by Firmilian, Bishop of Cæsarea, to Cyprian, about the middle of the third century, the same custom is referred to merely as a convenient arrangement existing at that time among the churches of Asia Minor for common deliberation on matters of extraordinary importance. Besides this, it will be discovered, upon examination, that the councils of the Church were assemblages of altogether a different nature from that of the apostles; the only point in which the alleged model was really imitated being, perhaps, the form of the preface to the decree, "It has seemed good to the Holy Spirit and to us."—*Studien u. Kritiken*, 1842, i. 102 sq.

A council is an assembly of bishops or pastors called together for the discussion and regulation of ecclesiastical affairs. The beginning of the system of church

councils is traced to the meeting of the apostles and elders at Jerusalem, as recorded in Acts xv. This, as mentioned above, is generally considered to be the first council; but it differed from all others in this circumstance, that it was under the special guidance of the Holy Spirit. Roman Catholic writers speak of four apostolical councils, *viz.*: Acts i. 13, for the election of an apostle; Acts vi., to choose deacons; Acts xv., the one named above; Acts xxi. 18 sq. But none of these had a public and general character, except the one in Acts xv. (Schaff, *History of Christian Church*, ii., sec. 65). Although the gospel was soon after propagated in many parts of Europe, Asia and Africa, there is not a particle of evidence to show that any public meeting of Christians was held for the purpose of discussing any contested point until the middle of the second century. From that time councils became frequent; but as they consisted only of those who belonged to particular districts or countries, they are usually termed *diocesan*, *provincial*, *patriarchal* or national councils, in contradistinction to *ecumenical* or *general* councils, *i. e.*, supposed to comprise delegates or commissioners from all the churches in the Christian world, and consequently supposed to represent the Church universal.

According to Dr. Schaff, the word *ecumenical* occurs first in the sixth canon of Constantinople, A. D. 381. But no such assembly was held, or could be held, before the establishment of the Christian religion over the ruins of paganism in the Roman Empire. Their title to represent the whole Christian world is not valid. After the fourth century the "lower clergy and the laity" were entirely excluded from the councils, and bishops only admitted. The number of bishops gathered at the

greatest of the councils constituted but a small portion of the number who claimed to be bishops. The ecumenical councils which are generally admitted to bear that title most justly were rather Greek than general councils. In the strict and proper sense of the term, therefore, no ecumenical council has ever been held. There are seven councils admitted by both the Greek and Latin churches as ecumenical, to which number the Roman Catholics add twelve, making nineteen in all, which we now shall notice in their regular historical order.

I. APOSTOLICAL COUNCIL.

This council convened in Jerusalem, A. D. 47, and, according to the meaning of the term, is the only council mentioned in the New Testament. The conversion of Cornelius having thrown open the Church of Christ to the Gentiles, many uncircumcised persons were soon gathered into the congregation formed at Antioch under the labors of Paul and Barnabas; but, on the visit of certain Jewish Christians from Jerusalem, a dispute arose as to the admission of such Gentiles as had not even been proselytes to Judaism, but were brought in directly from paganism. To settle this question, the brethren at Antioch deputed Paul and Barnabas, with several others, to lay the matter before a general meeting of the apostles and elders in the Jerusalem congregation, which was the first congregation formed under the apostles, and obtain their formal and final decision on a point of so vital importance to the progress of the gospel in all heathen lands. On their arrival and presentation of the subject, a similar opposition (and of a heated character, as we find from the notices in Gal. ii.) was made by Christians formerly of the Pharisaic party

at the metropolis; so that it was only when, after considerable dispute, Peter had rehearsed his experience with reference to Cornelius, and the signal results of the labors of Paul and Barnabas among the Gentiles had been recounted, that James, as president of the council, pronounced in favor of releasing those received into the church from the Gentiles, without requiring circumcision or the observance of the Mosaic ceremonial law. This conclusion was generally assented to, and promulgated in a regular authoritative form, and was sent back to Antioch by Paul and Barnabas by letter message, to be thence circulated in all the churches in pagan countries. By the decision of this council, the faithful were commanded to abstain (1) from meats which had been offered to idols (so as not even to appear to countenance the worship of the heathen), (2) from blood and strangled things, and (3) from fornication—the prevailing vice of the Gentiles.

II. COUNCIL OF NICE.

Two church councils have been held at Nicæa, but only the first of these was properly œcumenical, and it is regarded as the most important of such assemblies. It was convened by the Emperor Constantine in A. D. 325. Along with the imperial summoning of the council, the different bishops were proffered the service of public conveyances for themselves and two presbyters and three servants; and when the three hundred and eighteen bishops who had complied with the Emperor's request gathered at Nice, the Emperor himself opened the council, June 19, in his own palace, and its use for future sessions was afforded to this august body of ecclesiastics, as it appears from the records that the

sessions, continuing for two months, were held sometimes at the palace, and sometimes at a church or some public building. The Empire, at the time of the call of the council, contained in all about eighteen hundred bishops (one thousand for the Greek provinces, eight hundred for the Latin), and of these, if three hundred and eighteen attended as reported by Athanasius (*Ad. Apos.*, c. 2., *et al.*), Socrates (*Hist. Eccles.*, bk. viii.) and Theodoret (*Hist. Eccles.*, i. 7), there were one-sixth of the "episcopal sees" represented at Nice—a large number, indeed, if we take into consideration the vastness of the imperial realm, and the difficulty of travel in those times. Including the presbyters and deacons and other attendants, the number may have amounted in all to between fifteen hundred and two thousand. Most of the Eastern provinces were strongly represented. Besides a great number of obscure mediocrities, there were several venerable and distinguished men; as *e. g.*, Eusebius of Cæsarea, who was most eminent for learning; the "young archdeacon Athanasius," who accompanied the bishop Alexander of Alexandria, and who was noted for zeal, intellect and eloquence.

"Some, as confessors, still bore in their bodies the marks of Christ from the times of persecution; Paphantias of the Upper Thebaid, Potamon of Heraklea, whose right eye had been put out, and Paul of Neo-Cæsarea, who had been tortured with red-hot iron under Licinius, and was crippled in both his hands. Others were distinguished for extraordinary ascetic holiness, and even for miraculous works; like Jacob of Nisibis, who spent years as a hermit in forests and caves, and lived like a wild beast on roots and leaves, and Spyridion (or St. Spiro), of Cyprus, the patron of

the Ionian Isles, who even after his ordination remained a simple shepherd. The Latin Church, on the contrary, had only seven delegates; from Spain, Hosius or Osius, of Cordova, the ablest and most influential of the Western representatives; from France, Nicasio of Dijon; from North Africa, Cæcelian of Carthage; from Pannonia, Domnus of Strido; from Italy, Eustorgias of Milan, and Marcus of Calabria; from Rome, the two presbyters, Victor, or Vitus, and Vincentius, as delegates of the aged Pope Sylvester I., who found it impossible to attend in person. A Persian bishop, John, also, and a Gothic bishop, Theophilus, the forerunner and teacher of the Gothic Bible translator Ulfilas, were present." (*McClintock and Strong's Encyclopedia*, vol. vii., p. 44.)

Various theories have been propounded to explain Constantine's aim in calling this council. By some it is represented as serving a political purpose (based on Eusebius, *Vita. Constant*, iii. 4); by others it is regarded as intended to restore quiet to the Church and unite all its parties in the great Trinitarian question on which the Church was at that time greatly divided—there existing three parties: one, which may be called the *orthodox* party, held firmly to the doctrine of the deity of Christ; the second was the Arian party, who regarded Christ as only a man; and the third, which was in the majority, taking conciliatory or middle ground, and consenting to the use of such christological expressions as all parties could consistently agree upon. They acknowledged the divine nature of Christ in general biblical terms, but avoided the use of the term *homoousian* (which means *like substance* with the Father), which the Arians decried as unscriptural, Sabellian, and materialistic. According to Pusey, "Constantine did not

understand the doctrine, and attached as much or more importance to uniformity in keeping Easter as to unity of faith. Indeed, he himself at this time believed in no doctrine but that of Providence, and spared no terms of contempt as to the pettiness of the dispute between Alexander and Arius" (*Councils of the Church*, p. 102); yet it would seem that Constantine only called a council when he believed it impossible to restore peace between the contending parties, led respectively by Arius and Alexander, and now turned over the case for settlement to the bishops, who appeared to him to be the representatives of God and Christ, the organs of the divine Spirit "that enlightened and guided the Church," and he appears to have hoped that when in council assembled, analogous to the established custom of deciding controversies in the single provinces by assemblies composed of all the provincial bishops, they would be able to dispose of the present controversy.

No complete collection of the transactions of this Nicæan ecumenical council have come down to us. Some account of the bishops who composed this assembly is given by Socrates, Sozomen and Theodoret. It is uncertain who presided, but it is generally supposed that the president was Hosius, bishop of Cordova in Spain. From the reports of two of its attendants, Athanasius and Eusebius of Cæsarea, we learn that it busied itself mainly with the settlement of the different christological views. The opening sessions were principally devoted, according to these writers, to a consideration of Arian views, and resulted finally in the examination of Arius himself. He did not hesitate to maintain that the Son of God was a creature, made from nothing; that there was a time when he had no

existence; that he was capable of his own free will of right and wrong. Athanasius, although at the time but a deacon, drew the attention of the whole council by his marvelous penetration in unraveling and laying open the artifices of the heretical views of Arius and his followers. He resisted Eusebius, Theognis and Maris, the chief supporters of Arius, and evinced such zeal in defense of the truth that he attracted both the admiration of all the anti-Arian party and the bitter hatred of the Arian party. We are told that so great and far-reaching was the influence of the criticism of Athanasius, that many of the Arians became doubtful of their own standpoint, and eighteen of them abandoned the cause of Arius. The orthodox party themselves became enthusiastic in behalf of their cause, and when Eusebius of Cæsarea proposed a confession of faith—an ancient Palestinian confession, which was very similar to the Nicene, and acknowledged the divine nature of Christ in general biblical terms, but avoided the term in question (*homousios, of the same essence*), they rejected it, though the Emperor had seen and approved this confession, and even the Arian minority were ready to accept it. They wished a creed to which no Arian could honestly subscribe, and especially insisted on inserting the expression *homo-usios*, which the Arians so much objected to. The fathers finally presented through Hosius of Cordova another confession, which became the *substance* of what is now known and owned by the orthodox churches as the well-known Nicene Creed. Here is the Nicene Creed, as translated from the Greek, and which was adopted at the council of Nice in 325:

THE NICENE CREED.

We believe in one God, the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God begotten of the Father; only-begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, both things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered, and rose again the third day. He ascended into heaven; he cometh to judge the quick and dead. And in the Holy Spirit. But those who say *there was a time when he was not*; or that he was not before he was begotten; or that he was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or *created*, or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize.

This creed was enlarged at the second Council of Constantinople, in 381, by which the faith of the Church with regard to the person of Christ was set forth in opposition to certain errors, notably Arianism. Moreover, not only the Semi-Arians, but even many of the Nicenians (followers of the Nicene Creed), held, with the Arians, and especially the Macedonians, that the Holy Spirit was created by the Father (Gieseler i. c.). After ineffectual attempts, at several synods, to agree upon a formula, the Nicene Symbol, with certain additions, was adopted in 381, as already stated, at the second ecumenical Council of Constantinople. The parts added at Constantinople are put in brackets. We append it below as enlarged:

(1) I believe in one God, the Father Almighty, Maker [of heaven and earth], and of all things visible and invisible. (2) And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father [before all worlds]; [God of God]; Light of Light; very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made. (3) Who for us men and our salvation came down from heaven, and was incarnate [by the Holy

Spirit of the Virgin Mary], and was made man [and was crucified, also, for us under Pontius Pilate]; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven [and sitteth on the right hand of the Father]. And he shall come again with glory to judge both the quick and the dead [whose kingdom shall have no end]. And I believe in the Holy Spirit [the Lord and Giver of Life], who proceedeth from the Father [and the Son], who, with the Father and the Son together is worshiped and glorified; who spake by the prophets. And I believe in one catholic and apostolic church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

The decision of the council having been laid before Constantine, he saw clearly that the Eusebian formula would not pass; and as he had at heart, for the sake of peace, the most nearly unanimous decision which was possible, he gave his voice for the disputed word, and declared that he recognized in the unanimous consent of the bishops the work of God, and received it with reverence, declaring that all those persons should be banished who refused to submit to it. Upon this the Arians, through fear, also anathematized the dogmas condemned, and subscribed the faith laid down by the council; that they did so only outwardly was shown by their subsequent conduct. It was declared by its advocates that it was presented after mature deliberation, and after diligent consultation of all that the holy evangelists and apostles have taught upon the subject; and it proceeded to set forth the true doctrine of the Church in a creed, in which, in order to defy all the subtleties of the Arians (says a modern "orthodox" historian), the council thought good to express by the term "consubstantial"—*homoousios*—the divine essence or substance which is common to the Father and the Son. According to Athanasius, this creed was in a

great measure composed by Hosius, of Cordova. It was written out by Hermogenes, bishop of Cæsarea, in Cappadocia, and subscribed, together with the condemnation of the dogmas and expressions of Arius, by all the bishops present with the exception of a few of the Arians. Socrates (*lib. i., ch. 5*) says that all the bishops except five; Baronius, that all except Eusebius, of Nicomedia, and Theognis, of Nicæa, assented to the use of the word *ὁμοουσιος*—*homoousios*. According to Cave, Secundus, of Ptolemais, and Theognis, of Marmorica, alone refused. Arius himself was banished, by Constantine's order, to Illyria, where he remained until his recall, which took place five years after.

We have now transcribed the chief acts of the Nicene Council; but that our readers may have, if possible, the full benefit of the minor proceedings of "the great and holy council," which "holds the highest place among all the councils," we proceed to show what other grave matters were disposed of by these famous bishops.

First. They considered the subject of the Meletian schism, which for some time past had divided Egypt, and they decreed that Meletius should keep the title and rank of bishop in his See of Lycopolis, in Egypt, forbidding him, however, to perform any episcopal functions; also, that they whom he had elevated to any ecclesiastical dignities should be admitted to communion, upon condition that they should take rank after those who were enrolled in any *parish* (the district under a bishop's jurisdiction, which is now called a "diocese," was so styled in the Church at that time), and who had been ordained by Alexander. Second. They decreed that throughout the Church, the festival of Easter should be celebrated on the Sunday after the full moon which

happens next after March 21. Third. They published twenty canons or rules; and here they are:

1. Excludes from the exercise of their functions those persons in holy orders who have made themselves eunuchs.

2. Forbids to raise neophytes to the priesthood or episcopate.

3. Forbids any bishop, priest or deacon to have women in their houses, except their mothers, sisters, aunts, or such women as shall be beyond the reach of slander.

4. Declares that a bishop ought, if possible, to be constituted by all the bishops of the province, but allows of his consecration by three, at least, with the consent of the absent bishops signified in writing; the consecration to be finally confirmed by the metropolitan.

5. Orders that they who have been separated from the communion of the Church by their own bishop shall not be received into communion elsewhere. Also, that a provincial synod shall be held twice a year in every province to examine into sentences of excommunication; one synod to be held before Lent, and the second in autumn.

6. Insists upon the preservation of the rights and privileges of the bishops of Alexandria, Antioch, and other provinces.

7. Grants to the bishop of Ælia (Ælia Capitolina, the new city built by Ælius Hadrianus upon the site of Jerusalem, or near it), according to ancient tradition, the second place of honor.

8. Permits those who had been ministers among the Cathari, and who returned into the bosom of the Catholic and Apostolic Church, having received imposition of hands, to remain in the ranks of the clergy. Directs, however, that they shall, in writing, make profession to follow the decrees of the Church; and that they shall communicate with those who have married twice, and with those who have performed penance for relapsing in time of persecution. Directs, further, that in places where there is a Catholic bishop and a converted bishop of the Cathari (those pretending to peculiar purity of life), the former shall retain his rank and office, and the latter be considered only as a priest; or the bishop may assign him the place of chorepiscopus.

9. Declares to be null and void the ordination of priests made without due inquiry, and of those who have, before ordination, confessed sins committed.

10. Declares the same of persons ordained priests in ignorance, or whose sin has appeared after ordination.

11. Enacts that those who have fallen away in time of persecution without strong temptation shall be three years among the hearers, seven years among the prostrators, and for two years shall communicate with the people without offering ("communicate with the people in prayer, without being admitted to the oblation;" *i. e.*, to the holy eucharist, according to Johnson's way of understanding it).

12. Imposes ten years' penance upon any one of the military, who, having been deprived of a post on account of the faith, shall, after all, give a bribe, and deny the faith, in order to receive it back again.

13. Forbids to deny the holy communion to any one likely to die.

14. Orders that catechumens who have relapsed shall be three years among the hearers.

15. Forbids bishops, priests or deacons to remove from one city to another; or any one offending against this canon to be compelled to return to his own church, and his translation to be void.

16. Priests or deacons removing from their own church not to be received into any other; those who persist, to be separated from communion. If any bishop dare to ordain a man belonging to another church, the ordination to be void.

17. Directs that all clerks guilty of usury shall be deposed.

18. Forbids deacons to give the eucharist to priests, and to receive it themselves before the priests, and to sit among the priests; offenders to be deposed.

19. Directs that Paulianists coming over to the Church shall be baptized again. Permits those among their clergy who are without reproach, after baptism, to be ordained by the Catholic bishops; orders the same thing of deaconesses.

20. Orders that all persons shall offer up their prayers on Sundays and Pentecost, *standing*.

It was also proposed to add another canon, enjoining continence upon the married clergy; Paphnutius warmly opposed the imposition of such a yoke, and prevailed, so that the proposal fell to the ground. The creed and the canons were written in a book, and signed by the bishops. The council issued a letter to the Egyptian and Libyan bishops as to the decision of the three main points; the Emperor also sent several edicts to the

churches, in which he ascribed the decrees to divine inspiration, and sent them forth as laws of the realm. On July 29, the twentieth anniversary of his accession, the Emperor gave the members of the council a splendid banquet in his palace, which Eusebius (quite too susceptible of worldly splendor) describes as a figure of the reign of Christ on earth. Constantine remunerated the bishops lavishly, and dismissed them with a suitable valedictory, and with letters of commendation to the authorities of all the provinces on their homeward way.

COUNCILS OF CONSTANTINOPLE.

The first ecumenical Council of Constantinople was convoked in this eastern city in 381 by Theodosius the Great. There were present one hundred and fifty "orthodox bishops" (mostly eastern) and thirty-six followers of Macedonius, who left Constantinople when his doctrine was rejected by the majority. The council condemned, besides the Macedonians, the Arians, Unomians and Eudoxians, and confirmed the resolutions of the Council of Nice. It assigned to the bishop of Constantinople the second rank in the Church, next to the bishop of Rome, and in controversies between the two reserved the decision to the Emperor.

THE SECOND COUNCIL OF CONSTANTINOPLE. — This council (the fifth in the list of ecumenical councils) was held in 553 on account of the Three Chapters controversy, by one hundred and sixty-five mostly Oriental bishops. This council excommunicated the defenders of the Three Chapters—Theodore of Mopsuestia, Ibas and others, and the Roman bishop Vigilius, who refused to condemn the Three Chapters unconditionally.

THIRD COUNCIL OF CONSTANTINOPLE.—This is the

sixth in the list of ecumenical councils, and was held from 680 to 681 in the Trullan palace, and was attended by two hundred and eighty-nine bishops, among whom were three Oriental patriarchs, and four legates of the Roman bishop Agathon. The opinions of the Monothelites were condemned, especially through the influence of the Roman legates, as heretical. The General Council convoked in 691 by the Emperor Justinian II., was also held in the Trullan palace. As it was regarded as supplementing the fifth and sixth ecumenical councils, *which had given no church laws*, it was called *Quinisexta* (*Synodus*) or *Quinisextum* (*Concilium*). It enacted one hundred and two stringent canons on the morals of clergymen and ecclesiastical discipline. It is recognized as an ecumenical council by the Greeks only.

FIFTH COUNCIL OF CONSTANTINOPLE.—This assembled in 754, and was attended by three hundred and eighty-three bishops. It passed resolutions against the veneration of images, which were repealed by the second ecumenical council of Nice. It is not recognized by the Latin Church, but only by the Greek Church.

SIXTH COUNCIL OF CONSTANTINOPLE.—This was held in 869, and by the Church of Rome is regarded as the fourth ecumenical council of Constantinople, or the eighth in the list of ecumenical councils. It deposed the patriarch Photius, restored the patriarch Ignatius, and enacted laws on church discipline. It is, of course, not recognized by the Greek or Eastern Church. In 879 another General Synod was held at Constantinople, attended by three hundred and eighty bishops, among whom were the legates of Pope John VIII. Photius was recalled, the resolutions of the preceding council against him repealed, and the position of the patriarch

of Constantinople to the Pope defined. The Greeks number this as the eighth ecumenical council. The ninth ecumenical council of the Greek Church was held in Constantinople, under the Emperor Adronicus the Younger, in 1341. It condemned the opinions of Barlaam as heretical.

PARTICULAR SYNODS.—The most important of the particular synods are: 1. and 2. In 336 and 339, two Arian synods, under the leadership of Eusebius, of Nicomedia. The former deposed and excommunicated Marcellus, of Ancyra; the latter deposed and expelled Bishop Paulus, of Constantinople, and appointed Eusebius his successor. 3. A Semi-Arian Synod against Ætius, who was banished. 4. In 426, a synod held against the Messalians; in 418, 449 and 450, synods against the Eutychians. 5. In 495 and 496, Eutychian synods, condemning their opponents, and recognizing the *Henoticon*, of Geno. 6. A synod, in 516, condemned the resolutions of the council of Chalcedon. 7. In 536, against Severus, Anthimus, and other chiefs of the Acephali. 8. In 541 (543?), against some views of Origen. 9. In 815, two synods on the question of veneration of images; the one, attended by two hundred and seventy bishops, in favor, and the second against the images. 10. In 861, introducing the patriarch Photius, and approving the veneration of images. 11. In 1170 (according to others, 1168), a synod, attended by many Eastern and Western bishops, on the reunion of the Eastern and Latin churches. Similar synods were held in 1277, 1280, 1285, all without effect. 12. In 1450, a council convoked by the Emperor Constantine Palæologus deposed the patriarch Gregory, put in his place the patriarch Athanasius, and declined to accept

the resolutions passed by the council of Florence in favor of the union of the Greek and the Latin churches. 13. In 1638 and 1642, two synods held against the crypto-Calvinism of the patriarch Cyril Lucaris.

GENERAL COUNCIL OF EPHESUS.

The third ecumenical council, convoked by the emperor Theodosius II., was held at Ephesus in 431, upon the controversy raised by Nestorius, bishop of Constantinople, who objected to the application of the title of Θεοτοκος* (theotokos) to the Virgin Mary. Celestine, the Pope, not seeing fit to attend in person, sent three legates, Arcadius and Projectus, bishops, and Philip, a priest. Among the first who arrived at the council was Nestorius, with a numerous body of followers, and accompanied by Irenæus, a nobleman, his friend and protector. Cyril of Alexandria also, and Juvenal of Jerusalem came, accompanied by about fifty of the Egyptian bishops; Memnon of Ephesus had brought together about forty of the bishops within his jurisdiction; and altogether more than two hundred bishops were present. Candidianus, the commander of the forces of Ephesus, attended, by order of the Emperor, to keep peace and order; but by his conduct he greatly favored the party of Nestorius. The day appointed for the opening of the council was June 7; but John of Antioch, and the other bishops from Syria and the East not having arrived, it was delayed till the 22d of the same month. At the first session of the council (June 22), before the Greek and Syrian bishops had arrived, Cyril and the bishops present condemned the doctrines of Nestorius, and deposed and excommunicated him. This

* The offspring of God.

sentence was signed by one hundred and ninety-eight bishops, according to Tillemont, and by more than two hundred according to Fleury; it was immediately made known to Nestorius, and published in the public places. At the same time, notice of the act was sent to the clergy and to the people of Constantinople, with a recommendation to them to secure the property of the Church for the successor of the deprived Nestorius. As soon, however, as Nestorius had received notice of this sentence, he protested against it, and all that had passed at the council, and forwarded to the Emperor an account of what had been done, setting forth that Cyril and Memnon, refusing to wait for John and the other bishops, had hurried matters on in a tumultuous and irregular way. On the 27th of June, twenty-seven Syrian bishops arrived, chose John of Antioch for their president, and deposed Cyril in their turn. In August, Count John, who had been sent by Theodosius, arrived at Ephesus, and directed the bishops of both synods to meet him on the following day. Accordingly, John of Antioch and Nestorius attended with their party, and Cyril with the orthodox; but immediately a dispute arose between them; the latter contending that Nestorius should not be present, while the former wished to exclude Cyril. Upon this, the Count, to quiet the dispute, gave both Cyril and Nestorius into custody, and then endeavored, but in vain, to reconcile the two parties. And thus matters seemed as far from settlement as ever. The Emperor at last permitted the fathers of the council to send to him eight deputies, while the Orientals or Syrians, on their part, sent as many. The place of meeting was at Chalcedon, whither the Emperor proceeded, and spent five days in listening to the argu-

ments on both sides ; and here the Council of Ephesus may, in fact, be said to have terminated. Nothing is known of what passed at Chalcedon, but the event shows that Theodosius sided with the Catholics, since upon his return to Constantinople he ordered, by a letter, the Catholic deputies to come there, and to proceed to consecrate a bishop in the place of Nestorius, whom he had already ordered to leave Ephesus, and to confine himself to his monastery near Antioch. Afterward he directed that all the bishops at the council, including Cyril and Memnon, should return to their respective dioceses. The judgment of this council was at once approved by the whole Western Church, and by far the greater part of the East, and was subsequently confirmed by the Ecumenical Council of Chalcedon, consisting of six hundred and thirty bishops. Even John of Antioch and the Eastern bishops very soon acknowledged it. But Nestorius protested to the last that he did not hold the heretical opinions anathematized by the council.

Of the other Councils of Ephesus, the following are all that need to be mentioned: 1. In 245 (?) against the Patropassian Nœtus ; 2. In 400, under Chrysostom, where Heraclidus was consecrated bishop of Ephesus, and six simoniacal bishops deposed ; and the "*Robber Council*," the details of which it is unnecessary to give.

COUNCIL OF CHALCEDON.

This (the fourth ecumenical council) was held in 451, and was convoked by the Emperor Marcianus, at the request of the bishops (especially of Leo I.) to put down the Eutychian and Nestorian heresies. The Emperor had first summoned the bishops to meet at Nicæa, bu

when the time approached he was prevented by political troubles from going so far from the Imperial City, and therefore changed the place of meeting to Chalcedon, in Bithynia, on the Bosphorus, opposite Constantinople. The council was attended by six hundred and thirty bishops and deputies, all Eastern except four legates sent by Leo I. from Rome. The sessions began October 8, 451, and ended October 21. As the two parties in the council were roused to the highest pitch of passion, the proceedings, especially during the early sessions, were very tumultuous, until the lay commissioners and senators had to urge the bishops to keep order, saying that such ἐκβοήσεις ὁρμητικαὶ (vulgar outcries) were disgraceful. (Mansi, as quoted by Stanley, *Eastern Church*, lect. ii., p. 165.)

At the *first* session (October 8, 451) the council assembled in the church of St. Euphemia; in the center sat the officers of the Emperor; at their left, or on the epistle side, sat the bishops of Constantinople, Antioch, Cæsarea in Cappadocia, and of the other Eastern dioceses, and Pontus, Asia and Thrace, together with the four legates; on the other side were Dioscurus, Juvenal, Thalassius of Cæsarea, and the other bishops of Egypt, Palestine and Illyria, most of whom had been present in the pseudo-council of Ephesus. In the midst were the holy gospels, placed upon a raised seat. When they had taken their seats, the legates of the Pope demanded that Dioscurus should withdraw from the assembly, accusing him of his scandalous conduct at Ephesus, and declaring that otherwise they would depart. Then the imperial officers ordered him to withdraw from the council, and to take his seat among the accused. The acts of the so-called "Robber Council" of Ephesus were

discussed and condemned, and Dioscurus was left with only twelve bishops to stand by him. The Eutychian heresy, that in our Lord were two natures before his incarnation, and but one afterward, was anathematized. The majority of the assembled bishops then proceeded to anathematize Dioscurus himself, and demanded that he, together with Juvenal of Jerusalem, Thalassius of Cæsarea, Eusebius of Ancyra, Eustachius of Berytus, and Basil of Seleucia, who had presided at the council, should be deposed from the episcopate.

At the *second* session (October 10) the following exposition of faith, substantially taken from a letter of Leo to Flavianus, was approved, and its opponents anathematized: "The divine nature and the human nature, each remaining perfect, have been united in one person, to the intent that the same Mediator might die, being yet immortal and impeccable. * * * Neither nature is altered by the other; he who is truly God is also truly man. * * * The Word and the flesh preserve each its proper functions. Holy Scripture proves equally the verity of the two natures. He is *God*, since it is written, 'In the beginning was the Word, and the Word *was* God.' He is also *man*, since it is written, 'The Word was made flesh, and dwelt among us.' As *man*, he was tempted by the devil; as *God*, he is ministered unto by angels. As *man*, he wept over the tomb of Lazarus; as *God*, he raised him from the dead. As *man*, he is nailed to the cross; as *God*, he makes all nature tremble at his death. It is by reason of the unity of the person that we say that the Son of man came down from heaven, and that the Son of God was crucified and buried, although he was so only as to his human nature."

At the *third* session the deposition of Dioscurus was pronounced irrevocable, and, soon after, he was banished to Gangra, in Paphlagonia, where, in the course of three years, he died.

In the *fifth* session the following formula of faith, on the question at issue, was adopted: "We confess, and with one accord teach, one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly man, consisting of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, sin only excepted; who was begotten of the Father before all ages, according to the Godhead; and in the last days, the same was born according to the manhood, of Mary the Virgin, mother of God, for us and for our salvation; who is to be acknowledged one and the same Christ, the Son, the Lord, the only begotten in two natures, without mixture, change, division or separation; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved, and concurring in one person and in one *ὁπόστασις*, so that he is not divided or separated into *two persons*, but the only Son, God, the Word, our Lord Jesus Christ, and one and the same person." At the later sessions (ix.-xv.), a number of questions of order, supremacy, discipline, etc., were settled. But by far the most important was the twenty-eighth canon, session xv., by which the patriarch of Constantinople was placed on equality of authority with the bishop of Rome, saving only to the latter priority of honor. The Roman delegates protested against this, and, after its adoption, Leo constantly opposed it, upon the plea that

it contradicted the sixth of Nicæa, which assigned the second place in dignity to Alexandria; however, in spite of his opposition and that of his successors, the canon remained and was executed. The acts of this council in Greek, with the exception of the anathemas, are lost.

THE SECOND COUNCIL OF NICE.

This is called the seventh ecumenical council, though falsely so, as some assert. It assembled August 17, 786, by order of the Empress Irene and her son Constantine. Owing to the tumults raised by the Iconoclastic party, it was dissolved and reconvened on September 24, 787. (Theophanes, who was present, says that the opening of the council was made on October 11.) There were present three hundred and seventy-five bishops from Greece, Thrace, Natolia, the Isles of the Archipelago, Sicily and Italy. Pope Hadrian and all the Oriental patriarchs sent legates to represent them in the synod, those of Rome taking the first place; two commissioners from the Emperor and Empress also assisted at it. The causes which led to the assembling of this council were briefly as follows: The Emperor Leo (and afterward his son Constantine Copronymus), offended at the excess of veneration often offered to the images of Christ and the saints, made a decree against the use of images in any way, and caused them everywhere to be removed and destroyed. These severe and summary proceedings raised an opposition almost as violent, and both the patriarch of Constantinople (Germanus) and the Pope (Hadrian) defended the use of images, declaring them to have been always in use in the churches, and showing, or attempting to show, the difference between *absolute* and *relative* worship. However, in a council assembled

at Constantinople in 754, composed of three hundred and thirty-eight bishops, a decree was published against the use of images. But at this time Constantine Copronymus died, and Tarasius, patriarch of Constantinople, induced the Empress Irene and her son Constantine to convoke this council, in which the decrees of the council of 754 at Constantinople were set aside.

The first session was held in the church of St. Sophia. Tarasius, the patriarch, spoke first, and exhorted the bishops to reject all novelties, and to cling to the traditions of the Church. After this, ten bishops were brought before the council, accused of following the party of the Iconoclasts (image-breakers) — three of whom, Basil of Ancyra, Theodore of Myra, and Theodosius of Amorium, recanted, and declared that they received with all honor the relics and sacred images of Jesus Christ, the blessed Virgin, and the saints; upon which they were permitted to take their seats; the others were remanded to the next session. The forty-second of the apostolic canons, and the eighth of the Nicæa, and other canons relating to the reception of converted heretics, were read.

In the second session, the letters of Pope Hadrian to the Empress and to the patriarch Tarasius were read. The latter then declared his entire concurrence in the view taken of the question by the bishop of Rome, *vis.*: that images are to be adored with a “*relative* worship,” reserving to God alone faith and the worship of Latria. This opinion was warmly applauded by the whole council.

In the third session, the confession of Gregory of Neo-Cæsarea, the leader of the Iconoclast party, was received, and declared by the council to be satisfactory; where-

upon he was, after some discussion, admitted to take his seat, and with him the bishops mentioned above. Then the letters of Tarasius to the patriarchs of Alexandria, Antioch and Jerusalem, and their replies, as well as the confession of Theodore of Jerusalem, were read and approved. The passages of Holy Scripture relating to the cherubim which overshadowed the ark of the covenant, and which ornamented the interior of the temple, were read, together with other passages taken from the fathers, showing that God had, in other days, worked miracles by means of images.

In the fifth session, the patriarch Tarasius endeavored to show that the innovators, in their attempts to destroy all images, were following in the steps of the Jews, pagans, Manichæans, and other heretics. The council then came to the conclusion that the images should be restored to their usual places, and be carried in processions as before.

In the sixth session, the refutation of the definition of faith, made in the council of Iconoclasts at Constantinople, was read. They had there declared that the eucharist was the only image allowed of our Lord Jesus Christ; but the fathers of the present synod, in their refutation, maintained that the eucharist is nowhere spoken of as the *image* of our Lord's body, but as the very body itself. After this, the fathers replied to the passages from Holy Scripture and from the fathers which the Iconoclasts had adduced in support of their views, and, in doing so, insisted chiefly upon perpetual tradition and the infallibility of the Church.

In the seventh session a definition of faith was read, which was to this effect: "We decide that the holy images, whether painted or graven, or of whatever kind

they may be, ought to be exposed to view—whether in churches, upon sacred vessels and vestments, upon walls, or in private houses, or by the wayside; since the oftener Jesus Christ, his blessed mother, and the saints are seen in their images, the more will man be led to think of the originals, and to love them. Salutation and the adoration of honor ought to be paid to images, but not the worship of *Latria* (adoration due to God alone), which belongs to God alone; nevertheless, it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the books of the gospels, and other sacred things, according to the pious use of the ancients; for honor so paid to the image is transmitted to the original which it represents. Such is the doctrine of the holy fathers and the tradition of the Catholic Church; and we order that they who dare to think or teach otherwise, if bishops or other clerks, shall be deposed; if monks or laymen, shall be excommunicated.” This decree was signed by the legates and all the bishops.

Another session (not recognized either by Greeks or Latins) was held at Constantinople, to which place the bishops had been cited by the Empress Irene, who was present, with her son Constantine, and addressed the assembly. The decree of the council and the passages from the fathers read at Nicæa were repeated, and the former was again subscribed. The council of Constantinople against image-worship was anathematized, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus, held up to veneration. Twenty-two canons of discipline were published.

No. 1 insists upon the proper observation of the canons of the Church.

No. 2 forbids to consecrate those who do not know the psalter, and will not promise to observe the canons.

No. 3 forbids princes to elect bishops

No. 7 forbids to consecrate any church or altar in which relics are not contained.

No. 14 forbids those who are not ordained to read in the synaxis from the Ambon.

Nos. 15 and 16 forbid plurality of benefices, and luxury in dress among the clergy.

No. 20 forbids *double* monasteries, for men and women.

This council was not for a long period recognized in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these: 1. That no Western bishops, except the Pope, by his legates, were present; 2. That the decision was contrary to their custom, which was to use images, but not in any way to worship them; 3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with that of the Catholic Church. The Caroline Books were answered by Pope Adrian, but with little effect, so far as the Gallican Church was concerned, which continued long after this to reject this council *in toto*.

LATERAN COUNCILS.

Lateran Councils is a general name applied to the ecclesiastical councils that have been convened in the Lateran Church at Rome, but especially to the five great councils held there, and regarded by the Roman Catholics as ecumenical, *viz.*: those which were held in the years 1123, 1139, 1179, 1215 and 1512-17. We

have only room to notice the most important of all these councils, and that with reference to their principal enactments and historical connections.

I. The council of 649, under Martin I., condemned the Monothelitic doctrine, or that of *one* will in the person of Christ. This view was developed as a continuation of the Monophysite controversy. The council of Chalcedon, in 451, had affirmed the existence of *two* natures in Christ in *one* person, against the Antiochians, the Nestorians and Eutychians. This determination of the council did not obtain final supremacy in the Greek and Latin Churches till after the time of Justinian, and the conflict with it was continued under various forms. From the council of Chalcedon till that of Frankfort, in 793, the church councils, especially, sought to maintain the *twofoldness* of the nature of Christ asserted at Chalcedon, with less regard to the *unity*, which was at the same time established. An early source for the rise of Monothelitism appeared in the writings of Pseudo-Dionysius the Areopagite, which, originating in the fourth century, probably obtained for many centuries thereafter great credit in the Church. A Neo-Platonic mysticism in these writings seeks to mediate between the prevalent church doctrine and Monophysitism (or the doctrine of one nature in Christ). "The Areopagite is not an outspoken Monophysite, and yet with him the human in Christ is only a form of the divine, and there is in all the acts of Christ but one *mode of operation*, the theandric energy" (*mia theandrikee henergeia*). This expression became a favorite one with all the Monophysite opponents of the Chalcedonian decisions.

The Monothelitic controversy proper extends from 623 to 680, at which latter date the synod of Constan-

tinople gave the most precise definition of *two wills* in the nature of Christ. "The earlier stage of the controversy, extending to the year 638, concerns rather the question of one or two energies or *modes of working* in the acts of Christ." The Emperor Heraclius, on the occasion of his reconquering the Eastern provinces from the Persians in the year 622, and there coming in contact with certain Monophysite bishops, conceived the idea of reconciling them to the Church, by authorizing the expression in reference to the acts of Christ which was used by Dionysius. Sergius, patriarch of Constantinople, being consulted, admitted the propriety of the expression as one sanctioned by the fathers, and recommended it to Cyrus, bishop of Phasis, who, being made soon after bishop of Alexandria, set up a compromise for the Monophysites with the council of Chalcedon on nine points. Sophronius, a monk of Alexandria, seriously objected to the course taken by Sergius, and, on being made bishop of Jerusalem, became so strong an opponent that Sergius called to his aid the influence of Honorius, bishop of Rome, who expressed himself in favor of the view, "rather one will than of one operation," but advised that controversy be avoided. "It is unquestionably the fact that the expressed views of Honorius, though a Pope, were subsequently condemned in council." By occasion of the more decided opposition of Sophronius, the Emperor Heraclius, under advice of Sergius, issued his edict, the *Ecthesis*, in 638, in which he forbade the use of either expression, "one mode of working," or "two modes of working," in a controversial way; but especially prohibited the latter, since it is evident that Christ can have but *one will*, the human being subordinate to the divine. This was dis-

ting Monothelitism. A powerful opponent of this view was the monk Maximus, whose writings had a controlling influence with the Lateran Council. "He asserts that for the work of redemption a completeness in the two natures of Christ is necessary; there must be a complete human will. The *Logos*, indeed, works all through the human working and willing. There is a theandric energy in his own sense. It is rather as a *tropos antidoseos*, or what was subsequently called the *communicatio idiomatum*."

Maximus worked with great zeal against Monothelitism in Rome and in Africa, sending out thence tracts on the subject into the Eastern countries. Sophronius still carried on the controversy, as also, with him, Stephen, bishop of Doria, his pupil. After the death of Honorius, in 638, the bishops of Rome were decidedly opposed to Monothelitism, and Martin I., who had zealously contended against the view while representative of the Roman Church at Constantinople, became, when made Pope in 649, the chief pillar of the contrary opinion. Advocates of the view enunciated in the *Ecthesis* of Heraclius were Theodore, bishop of Phasan, and Pyrrhus, of Constantinople. In 638, the Emperor Constans II., under the influence of the patriarch Paul, issued his *Type* (τύπος πίστεως), which, though not so decidedly Monothelitic as the *Ecthesis*, condemns, under threat of the severest penalties, any further controversy upon the subject. Without consulting the Emperor, Martin I. now convoked this first Lateran Council, in which he presided over about one hundred and four bishops from Italy, Sicily, Sardinia and Africa. The Pope sought to obtain generally recognition for the council, and it was finally everywhere received with the

five ecumenical councils. Five sessions were held ; the writings of the prominent Monothelites were examined and condemned ; Pope Martin explained the proper meaning of Dionysius' term "theandric operation," stating that it was designed to signify *two* operations of one person ; the *Ecthesis* of Heraclius and *Type* of Constans were condemned ; and the judgment of the council pronounced in twenty canons, which "anathematize all who do not confess in our Lord Jesus Christ two wills and two operations."

II. The councils of 1105, 1112 and 1116, under Pascal II., concern the contest about *investitures* between the Pope and the Emperor, which was brought to a close in the council of 1123, called and presided over by Calixtus II. This body consisted of three hundred bishops and six hundred abbots, all of the Latin Church. The investiture contest, which began as early as 1054, when, by mutual degrees of excommunication, the breach between the Eastern and Western Churches was made final, arose from the claim made by the German emperors to an inheritance of rights, exercised by the Greek emperors, concerning the appointment of candidates to ecclesiastical offices, and their investiture with the right to hold church property as subjects of the empire. Under the new German Empire, from Otho the Great to Henry IV., 936-1056, the popes themselves were confirmed in their seats by the Emperor. Henry III. obtained from the Council of Sutry, which was held near Rome, in the midst of his own army, in 1046, the power of nominating the popes, without intervention of clergy or people. The influence of Hildebrand was now felt—an influence which he had begun to exert from the time of Leo IX., in 1048, and which secured from

Nicolas II. (1063) a decree transferring the election of popes to a conclave of cardinals. Hildebrand, as Gregory VII., maintained a celebrated contest with Henry IV., to whom, in 1075, he forbade all power of investiture, excommunicating the Emperor the next year, and causing him to do penance at Canossa. With his victorious campaign in Italy (1080-83) Henry drove the Pope into exile at Salerno, where he soon after died.

His immediate successors, however, were such as he had designated for the post, and were the inheritors of his doctrines and plans for the supremacy of the Church. Urban II. sent forth an encyclical, declaring his adhesion to the principles of Gregory—the *Dictatus Gregorii*; and Pascal II. (1099-1118), who had been one of Gregory's cardinals, showed more zeal than firmness in the same course. In the Lateran Council under the Pope (1105), an oath of obedience to the Pope was taken by the clergy, and a promise rendered to affirm whatever he and the Church in council should affirm. The Count De Meulan and his confederates were excommunicated for having encouraged the King of England in his conduct concerning investitures. Henry V., who, in the rebellion against his father, was encouraged by Pascal, would nevertheless yield nothing on becoming emperor (1105) in the matter of investitures; his example being followed in this respect by France and England. Henry marched into Italy and imprisoned the Pope in the year 1111, forcing from him the concession of rendering back to the Emperor the fiefs of the bishops, on condition that there should be no imperial interference with the elections. For his weakness in this and in other points, the Pope was bitterly reproached, and the council of 1112 revoked all these concessions and excommunicated

the Emperor. Notwithstanding the rebellion of his German subjects, Henry collected an army and invaded Italy anew in 1116. The council convoked the same year, thereupon renewed the revocation of the concessions which Pascal had formerly made, and anathematized the Emperor. At last, the German people, weary of the conflict between Church and State, brought a peaceful compromise in the concordat at the imperial Diet of Worms, in 1122. The principles of this concordat were adopted by the council of 1123. The terms of the compact are as follows:

“The Emperor surrenders to God, to St. Peter and Paul, and to the Catholic Church, all right of investiture by king and staff. He grants that elections and ordinances in all churches shall take place freely in accordance with ecclesiastical laws. The Pope agrees that the election of German prelates shall be had in the presence of the Emperor, provided it is without violence or simony. In case any election is disputed, the Emperor shall render assistance to the legal party, with the advice of the archbishop and the bishops. The person elected is invested with the imperial fief by the royal scepter pledged for the execution of everything required by law. Whoever is consecrated shall also receive in like manner his investiture from other parts of the empire with six months.” (Hase, *Church History*, p. 200; Gieseler, *Eccles. Hist.*, iii., 181 sq.) The Pope here made considerable concessions in form, but actually, through his influence, obtained all power at the elections. The council of 1123 also renewed the grant of indulgences promulgated by Urban II. in promotion of the first crusade in 1095, and decreed the celibacy of the clergy. Twenty-two canons of discipline were enacted.

III. The council of 1139, under Innocent II., condemned the anti-pope Anacletus II., with his adherents, and deposed all who had received office under him. On the same day with the installation of Innocent II., in 1130, Peter of Leon, a cardinal, and grandson of a rich Jewish banker, had been proclaimed Pope, as Anacletus II., by a majority of the cardinals. Innocent took refuge in France, where he was supported by the king. His cause was very warmly espoused by Bernard of Clairvaux, through whose influence chiefly Innocent recovered his position in Italy, and marched into Rome triumphantly with Lothaire II., in 1136. Anacletus died in 1138, and a successor was chosen by his party only with the purpose of making peace. Roger of Sicily had supported Anacletus, and was on this account condemned in the council of 1139, though the origin of the kingdom of the Two Sicilies belongs to the same year, Roger having taken Innocent prisoner, and having compelled the Pope to bestow upon him the investiture of this kingdom. At this council Arnold of Brescia was also condemned. This was a young clergyman of the city of Brescia, a disciple of Abelard, who, inspired by the free philosophical spirit of his master, devoted himself to the promotion of practical reform in Church and State. A marked spirit of political independence was manifesting itself about this time in Lombardy, as an inheritance from the old Roman municipalities established there. The popes, from the days of Leo IX., had themselves inspired movements of ecclesiastical reform. Pascal II. had admitted that the secular power of the bishops interfered with their spiritual duties. Bernard, though a zealous opponent of Arnold, yet writes as follows in his *Contemplations on the*

Papacy: "Who can mention the place where one of the apostles ever held a trial, decided disputes about boundaries or portioned out lands?" "I read that the apostles stood before judgment-seats, not sat on them."

Arnold preached with great zeal against the political power and wealth of the clergy. "The Church ought rather to rejoice," he said, "in an apostolic poverty." He was driven successively from Italy, France and Switzerland, but in 1139 was recalled to Rome by the populace, who sought to revive the sovereignty, the State, established a Senate, limited the Pope to the exercise of spiritual power, and the possession of voluntary offerings, and invited the German emperor to make Rome his capital. Arnold and his "politicians" at Rome thus gave Pope Innocent and his immediate successors—Lucius II., Eugenius III., and Adrian IV.—more trouble than any political movements elsewhere. This condemnation at the council did not effectually diminish his power. When, however, Adrian, in 1154, put the city of Rome under ban, and prohibited all public worship, Arnold was abandoned by the Senate, sacrificed by Frederick I., and hung at Rome in 1155, his body being burned and thrown into the river Tiber. Among the canons of the council, the twenty-third condemns the heresy of the Manichæans, as the followers of Peter de Brins were called. This heresy was attributed to the early Waldensians in France and elsewhere, arising partly from their ascetic mode of life. About one thousand prelates were present at this council; thirty canons of discipline were published, and among them reaffirmations of former canons against simony and concubinage in the clergy.

IV. The council of 1179, under Alexander III., num-

bering two hundred and eighty, mostly Latin bishops, was called to correct certain abuses which had arisen during the long schism just brought to a close by the Peace of Venice, 1177. Until near the end of the twelfth century the popes were hard pressed by Hohenstauffen emperors. It was the contest of Ghibelline and Guelph. Frederick I. had taken umbrage at the use of the term "beneficium," in a letter addressed to him by Adrian IV., about the rudeness of German knights to pilgrims visiting Rome, as if the Pope meant to imply that the imperial authority had been conferred by him. The Emperor marched into Italy, and other letters were interchanged between him and the Pope, when, upon the death of Adrian, in 1159, the two parties—the hierarchic and the moderate among the cardinals—chose two opposing popes, *viz.*: Alexander III. and Victor IV. The Emperor's Council, called at Pavia in 1160, recognized the latter. Pascal III. and Calixtus III. followed at the imperial dictation, with but little influence. Alexander, from his refuge in France, enjoyed great popularity. He had on his side the Lombard League. The cause of Frederick was defended by the lawyers of Bologna, who ascribed to him unlimited power, to the prejudice of the people. Defeated at Legnano, in 1176, the Emperor subscribed, at the dictation of Alexander, the Peace of Venice, the provisions of which were based on the Concordat of Worms. The first and most important of the twenty-seven canons established by this council, which were mostly disciplinary, provides that henceforth "the election of the popes shall be confined to the college of cardinals, and *two-thirds* of the votes shall be required to make a lawful election, instead of a majority only, as heretofore."

It was by this council also that the "errors and impieties" of the Waldenses and Albigenses were declared heretical. At the unimportant council of 1167 Pope Alexander excommunicated Frederick I.

V. The council of 1215, under Innocent III., was the most important of all the Lateran Councils. It is usually styled the Fourth Lateran. It continued in session from November 11 to November 30, there being present seventy-one archbishops, four hundred and twelve bishops, eight hundred abbots, the patriarchs of Constantinople and Jerusalem, and the legates of other patriarchs and crowned heads. The Pope opened the convocation with a sermon on Luke xxii. 15, relating to the recovery of the Holy Land and the reformation of the Church. The remarkable power of Innocent III. is displayed in his influence over this council, which was submissive to all his wishes, and received the seventy canons proposed by him. The papal prerogatives attained their greatest supremacy in Innocent, whose pontificate extended from 1198 to 1216. The bull, *Unam Sanctam*, of Boniface VIII., directed against Philip the Fair in 1302, marks the limit from which the power of the popes evidently began to decline. Innocent III., a man of great personal influence, of marked ability as a writer and orator, bold, crafty, and ever watchful of the affairs of Church and State, had his eye on all that transpired through his legates. The chief objects which his pontificate sought were first, "the strengthening of the States of the Church; second, separation of the two Sicilies from all dependence on the German Empire; third, the liberation of Italy from all foreign control; fourth, the exercise of guardianship over the confederacy of its States; fifth, the liberation of the Oriental

Church; sixth, the extermination of heretics, and, seventh, the exercise of ecclesiastical discipline." (Hase, *Church Hist.*, p. 207.)

Hitherto England, Germany and France had constituted a balance of power against the Pope, but under Innocent the two former, as well as Italy, submitted to the claims of the pseudo-Isidorean decretals. France was early laid under interdict (1200), on account of Philip Augustus' repudiation of Ingeburge and the French bishop's approval of the act, while John of England was deprived of his realm, to receive it back (in 1213) only as a fief of Rome. Deciding at first for Otto IV., the Guelph, against the Hohenstauffen Philip, in Germany, Innocent subsequently secured from the council the recognition of Frederick II., vainly seeking in this his German policy to free Italy entirely from the power of the Emperor. The famous Seventy Constitutions of Innocent, if not discussed in a conciliatory manner by the bishops, or passed with every form of enactment, were nevertheless regarded as the canons of the council, so recognized by the Council of Trent, and by church authorities of the intervening age, and they have constituted a fundamental law for many well-known practices of the Church. The *first* of these canons asserts the Catholic faith in the unity of God against the Manichæan sects. It also, for the first time, makes the doctrine of substantiation, in the use of this express term, an article of faith. "The body and blood of Jesus Christ in the sacrament of the altar are truly contained under the species of bread and wine, the bread being, by the divine omnipotence, *transubstantiated* into his body, and the wine into his blood." The *second* canon condemns the treatise of Joachim, the prophet of Calabria, which

he wrote against Peter Lombard on the subject of the Trinity.

The *third* canon is of great importance, furnishing the basis for the crusade against the Albigenses, and for all severities of a like character on the part of the Romish Church. It "anathematizes all heretics who hold anything in opposition to the preceding exposition of faith, and enjoins that, after condemnation, they shall be delivered over to the secular arm; also excommunicates all who receive, protect or maintain heretics, and threatens with deposition all bishops who do not use their utmost endeavors to clear their diocese of them." (Landon, *Manual of Councils*, p. 295.)

The *fourth* canon invites the Greeks to unite with and submit themselves to the Romish Church. The *fifth* canon regulates the order of precedence of the patriarchs: 1. Rome; 2. Constantinople; 3. Alexandria; 4. Antioch; 5. Jerusalem; and permits these several patriarchs to give the pall to the archbishops of their dependencies, exacting from themselves a profession of faith and of obedience to the Roman See, when they receive the pall from the Pope. The *sixth* to the *twentieth*, inclusive, are of minor importance to the Christian world. (Landon, p. 296.) The *twenty-first* canon enjoins "all the faithful of both sexes, having arrived at years of discretion, to confess all their sins at least once a year to their proper priest, and to communicate at Easter." This is the first canon known which orders sacramental confession generally, and may have been occasioned by the teaching of the Waldenses, that neither confession nor satisfaction was necessary in order to obtain remission of sin. From the words with which it begins it is known as the canon "*Omnis utriusque sexûs*," and was solemnly

reaffirmed by the Council of Trent. The canons (given completely by Landon, *Manual of Councils*, p. 293, sq.) in general constitute a body of full and severe disciplinary enactments. This council reaffirmed and extended the "Truce of God" on plenary indulgence which had been previously proclaimed in behalf of the Eastern crusades, and fixed the time, June 1, and the place Sicily, as a rendezvous for another crusade.

This council confirmed Simon de Montfort in possession of lands which the crusaders had obtained by papal confiscation from the Waldenses, and decreed the entire extirpation of the heresy. The Waldenses or Albigenses in the south of France were the followers of Peter Waldo, a wealthy citizen of Lyons, who, from religious principle, adopted a life of poverty. His adherents were also called Leonistæ and "poor men of Lyons." They were allied in their sentiments to the Vaudois of the Piedmontese valleys, with whom they became united for mutual defense. They protested against these points in the doctrine of the Romish Church: First, transubstantiation; second, the sacraments of confirmation, confession and marriage; third, the invocation of saints; fourth, the worship of images; fifth, the temporal power of the clergy. A crusade had been instituted against them by the papal power in 1178. Innocent sought to win them over and make monks of them by establishing, in 1201, the order of "Poor Catholics." Unsuccessful in this, he confiscated their lands to the feudal lords, and established an inquisition among them under the direction of Dominic, which was formally sanctioned by the council under consideration. The warfare against them, incited and directed by the monks of Citeaux, was allowed by Philip Augustus. Count Raymond, of Toulouse,

espoused the cause of his persecuted vassals. The papal legate, Peter of Castelman, sent to convert the Waldenses, was murdered by Raymond, whose dominions were thereupon assaulted, in 1209, by a fiercer crusade of so-called "Christian Pilgrims," led on by Simon de Montfort and Arnold, the Abbot of Citeaux. The Count of Toulouse submitted, but a bloody warfare was prosecuted against Raymond Roger, viscount of Beziers and Albi, and subsequently two hundred towns and castles, within the boundaries of the two counts, were granted to the successful Simon de Montfort. A rebellion, however, against his power deprived him of all; but Raymond of Toulouse, who appeared at the council of 1215, obtained no favor, and his territory was declared to be alienated from him forever.

VI. The Lateran Council of 1512-1517, under Julius II. and Leo X., was convened for the "reformation of abuses," for the condemnation of the Council of Pisa, "and attained its most important result in the abolition of the Pragmatic Sanction." France, under Louis XII., had obtained great military successes in Italy by the League of Cambray, formed in 1509 against Venice. In the interests of France, and by the friendship of some of the cardinals, Louis XII. summoned a Church Council at Pisa, November, 1511, which in 1512 was moved to Milan, but was entirely fruitless of results, being dissolved by the presence of the Pope's army. Julius I., though at first jealous of Venice, had nevertheless, aroused by the successes of the French general, formed the Holy Alliance with Venice, Spain, England and Switzerland, and now, at the head of his army, drove the French beyond the Alps and himself summoned a council at the Lateran, May 10, 1512. This council

extended over twelve sessions, until March, 1517. The Bishop of Guerik had actively promoted the summoning of the council, and attended as representative of the German Emperor. All the acts of the Council of Pisa were at once annulled. Julius having died in February, 1513, Leo X. presided over the sixth session.

At the eighth session, in December, 1513, Louis XII., through his ambassador, declared his adhesion to this Council of the Lateran. At the eleventh session, in December, 1516, the bull was read which, in place of the Pragmatic Sanction of Bourges (1438), wherein France accepted the decisions of the Basle Council, in so far as they were consistent with the liberties of the Gallican Church, substituted the concordat agreed upon this year (1516) between Leo X. and Francis I. Through hope of increasing his power in Italy, Francis largely sacrificed the liberties of the Church. Several of the articles of the Pragmatic were retained, but most of them were altered or abolished. The first article was entirely contrary to the Pragmatic, which had re-established the right of election, while the concordat declares that the chapters of the cathedrals in France shall no longer proceed to elect the bishop in case of vacancy, but that the king shall name a proper person, whom the Pope shall nominate to the vacant see. The concordat, on account especially of this provision, met with great opposition in the parliament, universities and the church at Paris. It was a great advance of the Papacy against the liberties of France. (Janus, *Pope and Council*, xxviii. and xxix)

Neither this council, nor the other four, *viz.*: those of 1123, 1139, 1179 and 1215, styled ecumenical by the Romish Church, can be properly regarded as such.

Some writers mention as the sixth Lateran the council convened by Pope Benedict XIII. on the bull *Unigenitus*, and for the purpose of general reform in the Church.

THE COUNCIL OF LYONS.

Lyons is a city of France, and is situated three hundred and sixteen miles southeast of Paris, and is noted in ecclesiastical history as the seat of two ecumenical councils, the first of which was held in 1245, consisting of one hundred and forty bishops, and convened for the purpose of promoting the crusades, restoring ecclesiastical discipline, and dethroning Frederick II., Emperor of Germany. It was also decreed at this council that cardinals should wear red hats.

At the second council, held in 1274, there were five hundred bishops present and about one thousand "inferior clergy." Its principal object was the reunion of the Greek and Latin Churches. The first of these councils was held under the pontificate of Innocent IV., and the second under the pontificate of Gregory X.

COUNCILS OF VIENNE.

Vienne is a city of Dauphinè, France, where numerous church councils were held.

I. The first of which mention is made was held in 474; of its transactions nothing is known beyond the fact that it sanctioned the solemn observance of the three days preceding Ascension Day, which Bishop Mamercus, of Vienne, had ordered.

II. The one held in 870 simply confirmed the privileges bestowed upon a monastery.

III. Held in 892, by order of Pope Formosus, whose two legates, Pascal and John, presided. Several bishops were present, and the following canons were published:

1, 2, Excommunicate those who seize the property of the Church, or maltreat clerks.

4 Forbids laymen to present to churches without the consent of the bishop of the diocese; also forbids them to take any present from those whom they present.—*Mansi, Concil. ix.*, 433.

IV. Held in 907; was concocted by Archbishop Alexander, of Vienne, and adjusted a dispute between Abbots Aribert and Barnard respecting the income receipts of monasteries.

V. Held in 1112 by Archbishop Guido; excommunicated Emperor Henry V., because he claimed the right of episcopal investiture, and revoked the treaty of 1111, which conferred such right upon the crown.

VI. Held in 1119; was called by Pope Gelasius II., who had again excommunicated Henry V., on the occasion of his setting up an anti-pope in the person of Gregory VIII.; but nothing whatever concerning the transactions of this synod is known.

VII. Held in 1124; was incited by Pope Calixtus II., and called by Archbishop Peter, of Vienne; legislated with reference to the securing of ecclesiastical privileges and possessions.

VIII. Held in 1142; was chiefly concerned with the election of a new bishop.

IX. Held in 1164, at which Archbishop Reginald, of Cologne, vainly endeavored to secure a recognition of Paschal III., whom the Emperor Frederick had endorsed.

X. Held in 1199, by the Cardinal-legate Peter of Capua, for the purpose of promulgating the decree of Pope Innocent III., which punished the king, Philip Augustus, with excommunication on account of his renunciation of Inneburgis, his lawful consort, and his

subsequent marriage with Agnes of Meran.—*Mansi, Concil. xi.*, 11.

XI. Held in 1289; is barely mentioned in the records, and some authorities deny that it was held.

XII. Held in 1311; known as the fifteenth ecumenical council, and the only one of the series to which attaches any considerable importance. It was originally ordered, by a papal bull of 1308, to meet October 1, 1310, but was subsequently postponed for one year. The council finally convened under the presidency of Pope Clement V., October 16, 1311. The number of prelates present is fixed by some at one hundred and fourteen, and by others at three hundred, including the patriarchs of the Latin Rite of Alexandria and Antioch. It discussed methods for preserving the purity of the faith, which was impaired by the heretical influence of John of Olivia, and of the Fratricelli, Dolcinists, Beghards and Beguins; also the aid to be afforded the Holy Land; the reform of ecclesiastical discipline; and especially the disposition to be made of the Order of Knights Templar. The decision abrogated the Order of Templars; declared the legitimacy of the late Pope Boniface VIII., and his freedom from the crimes charged against him; conceded titles for six years to the kings of France, England and Navarre, in order that they might organize a crusade; and regulated the government of the begging friars and similar matters. Most of the decrees which have to do with matters of doctrine and discipline are contained in the so-called *Clementines*, and were first promulgated by Pope John XXII.—*Landon, Manual of Councils*, 5 v.

XIII. Held in 1557; it determined several questions of church discipline; discussed the use of sermons as a

means of instructing the people; forbade the admission of strangers to the pulpits; demanded the rendition of heretics; and prohibited merry-makings on feast-days and association with suspected persons; gave directions concerning the tonsure and garb of priests; denied to monks and nuns the privilege of leaving their convents, etc. (Martine, *Thesaur. Novus Anecd.*—Lutet Par. 1717, iv., 446 sq.)

COUNCIL OF CONSTANCE.

This council was summoned at the dictation of Pope John XXIII., in accordance with the writ of the Emperor Sigismund, and continued its sessions from 1414 to 1418. One of its professed objects was to put an end to the schism which had lasted for thirty years, and which was caused by the several claimants for the pontificate. At this time, besides John (Balthasar Cossa), two others claimed the title of Pope, *viz.*: Pedro of Luna, a native of Catalonia, who styled himself Benedict XIII., and Angelo Corrario, a Venetian, who assumed the name of Gregory XII. Another object of the council was to take cognizance of the so-called heresies of Huss and Wickliffe. The council was called to meet at Constance on the festival of All-Saints, in 1414, and so great was the influx of people, that it was estimated that not less than thirty thousand horses were brought to Constance, which may give some idea of the immense multitude of human beings. It is stated that during the session, the Emperor, the Pope, twenty princes, one hundred and forty counts, more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other clerical dignitaries, and about four thousand priests, were present at this cele-

brated convocation. The pretended heresies of Wickliffe and Huss were here condemned, and the latter, notwithstanding the assurances of safety given him by the Emperor, was burnt at the stake July 6, 1415, and his friend and companion, Jérôme of Prague, met with the same fate, May 30, 1416. The three popes were formally deposed, and Martin V. was legally chosen to the chair of St. Peter; but instead of furthering the Emperor's wishes for a reformation in the affairs of the Church, he thwarted his plans, and nothing was accomplished till the council of Basle. At this council the question was very warmly agitated whether the authority of an ecumenical council is greater than that of the Pope or not? Gerson "proved (so it is asserted) that in certain cases the Church, or, which is the same thing, an ecumenical council, can assemble without the command or consent of the Pope, even supposing him to have been canonically elected, and to live respectably." These peculiar cases he states to be: "1. If the Pope, being accused, and brought into a position requiring the opinion of the Church, refuses to convoke a council for the purpose. 2. When important matters, concerning the government of the Church, are in agitation, requiring to be set at rest by an ecumenical council, which, nevertheless, the Pope refuses to convoke." (Herzog, *Real Encykl.*, iii., 144, and many other authorities.)

THE COUNCIL AT BASLE.

This council was called by Pope Martin V., and continued by Eugenius IV. It was opened July 23, 1431, by Cardinal Julian, and closed May 16, 1443, forty-five sessions in all having been held, of which the first twenty-five were acknowledged by the Gallican Church. The

Ultramontanes reject it altogether, but "on grounds utterly untenable," it is said. The council, in its thirtieth session, declared that "a general council is superior to a pope;" and, in 1437, Eugenius transferred its sessions to Ferrara. The council refused to obey, and continued its sessions at Basle, the capital of a canton of the same name in Switzerland. The principal objects for which this council was called were the reformation of the Church, and the reunion of the Greek with the Roman Church. "Many of its resolutions were admirable both in spirit and form; and had the council been allowed to continue its sessions, and had the Pope sanctioned its proceedings, there would have ensued a great and salutary change in the Roman Church." But the power of the Papacy was at stake, and the reform was suppressed. Its most important acts were as follows :

In the first session, December 7, 1431, the decree of the council of Constance, concerning the celebration of a general council after five and after seven years, was read, together with the bull of Martin V. convoking the council, in which he named Julian, president; also the letter of Eugene IV. to the latter upon the subject; afterward the six objects proposed in calling the council were enumerated: 1. The extirpation of heresy. 2. The reunion of all Christian persons with the Catholic Church. 3. To afford instruction in the true faith. 4. To appease the wars between Christian princes. 5. To reform the Church in its head and in its members. 6. To re-establish, as far as possible, the ancient discipline of the Church.

It soon appeared that Pope Eugene was determined to break up the council, which took vigorous measures of defense. In the *second* session (Feb. 15, 1432) it was "declared that the synod, being assembled in the name of the Holy Spirit, and representing the Church militant, derives its power directly from our Lord Jesus Christ, and that all persons, of whatever rank or dignity,

not excepting the Roman Pontiff himself, are bound to obey it; and that any person, of whatever rank or condition, not excepting the Pope, who shall refuse to obey the laws and decrees of this or any other general council, shall be put to penance and punished."

In the *third* session (April 29, 1432) Pope Eugene was summoned to appear before the council within three months. In August the Pope sent legates to vindicate his authority over the council; and in the eighth session (December 18) it was agreed that the Pope should be proceeded against canonically, in order to declare him contumacious, and to visit him with the canonical penalty; two months' delay, however, being granted him within which to revoke his bull for the dissolution of the council.

On the 16th of January, 1433, deputies arrived from the Bohemians, demanding (1) liberty to administer the Eucharist in both kinds; (2) that all mortal sin, and especially open sin, should be repressed, corrected and punished according to God's law; (3) that the Word of God should be preached faithfully by the bishops, and by such deacons as were fit for it; (4) that the clergy should not possess authority in temporal matters. It was afterward agreed that the clergy in Bohemia and Moravia should be allowed to give the cup to the laity; but no reconciliation was effected. In April, 1433, Eugene signified his willingness to send legates to the council to preside in his name, but the council refused his conditions. In the twelfth session (July 14, 1433,) the Pope, by a decree, was required to renounce within sixty days his design of transferring the council from Basle, upon pain of being pronounced contumacious. In return, Eugene, irritated by these proceedings, issued

a bull, annulling all the decrees of the council against himself. Later in autumn, the Pope, in fear of the council, supported as it was by the Emperor and by France, agreed to an accommodation. He chose four cardinals to preside with Julian at the council; he revoked all the bulls which he had issued for its dissolution, and published one according to the form sent him by the council. [Session XIV.] It was to the effect that, although he had broken up the council at Basle lawfully assembled, nevertheless, in order to appease the disorders which had arisen, he declared the council to have been lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had offered and decided, and that he declared the bull for its dissolution, which he had issued, to be null and void; thus, as Bossuet observes, setting the council above himself, since, in obedience to its order, he revoked his own decree, made with all the authority of his pontifical see. In spite of this forced yielding, Eugene never ceased plotting for the dissolution of the council. In subsequent sessions earnest steps were taken toward reform; the annates and taxes (the Pope's chief revenues) were abrogated; the papal authority over chapter elections was restricted; citations to Rome on minor grounds were forbidden, etc. These movements increased the hatred of the papal party, to which, at last, Cardinal Julian was won over. The proposed reunion of the Greek and Roman Churches made it necessary to appoint a place of conference with the Greeks. The council proposed Basle or Avignon; the papal party demanded an Italian city. The latter, in the minority, left Basle, and Eugene called an opposition council to meet at Ferrara in 1437. After Julian's

departure the Cardinal Archbishop of Arles presided.

In the thirty-first session, Jan. 24, 1438, the council declared the Pope Eugene contumacious, suspended him from the exercise of all jurisdiction, temporal or spiritual, and pronounced all that he should do to be null and void. In the twenty-fourth session, June 25, 1439, sentence of deposition was pronounced against Eugene, making use of the strongest possible terms. France, England and Germany disapproved of this sentence. On October 30, Amadeus, Duke of Savoy, was elected Pope, and took the name of Felix V. Alphonso, King of Aragon, the Queen of Hungary, and the Dukes of Bavaria and Austria recognized Felix, as also did the Universities of Germany, Paris and Cracow; but France, England and Scotland, while they acknowledged the authority of the council of Basle, continued to recognize Eugene as the lawful Pope. Pope Eugene dying four years after, Nicholas V. was elected in his stead, and recognized by the whole Church, whereupon Felix V. renounced the pontificate in 1449, and thus the schism ended. (*Mansi*, vols. 29 to 31; Landon, *Manual of Councils*, 74; Palmer, *On the Church*; Mosheim, *Church History*; Ranke, *History of Papacy*, i., 36, 243.

COUNCIL OF TRENT.

This council is regarded by the Roman Catholic Church as the last in the order of assemblies known as ecumenical or general, and as the great repository of all the doctrinal judgments of that ecclesiastical body on the chief points at issue with the Reformers of the sixteenth century. "Very early in the conflict with Leo X., Luther had appealed from the Pope to a general council; and after the failure of the first attempts at an

adjustment of the controversies, a general desire grew up in the Church for the convocation of a general council, in which the true sense of the Church upon the controversies which had been raised, might be finally and decretorially settled. Another, and, to many, a still more pressing motive for desiring a council, was the wish to bring about a reform of the alleged abuses as well of the Court of Rome as of the domestic discipline and government of local churches, to which the movement of the Reformers was in part at least ascribed. But the measures for convoking a council were long delayed, owing partly, it has been alleged, to the intrigues of the party who were interested in the maintenance of those profitable abuses, and especially of the officials of the Roman court, including the cardinals, and even the popes themselves; but partly also the jealousies, and even the actual conflicts, which took place between Charles V. and the King of France, whose joint action was absolutely indispensable to the success of any ecclesiastical assembly." (Chambers' *Encyclopedia*, vol. ix., p. 533.)

It was not till the pontificate of Paul III. (1534-1549) that the design assumed a practical character. One of the great difficulties was that in regard to a place of meeting. In these discussions much time was lost; and without entering into detail, it is sufficient to say that the assembly did not actually meet till December 13, 1545, at which time four archbishops, twenty-two bishops, five generals of orders, and the representatives of the Emperor and of the King of the Romans, assembled at Trent, a city of the Tyrol. The number of prelates afterward increased. The Pope was represented by three legates, who presided in his name, *vis.*,

Cardinals del Monte, Cervino and Pole. The first three sessions were devoted to preliminaries. It was not till the fourth session (April, 1546) that the really important work of the council began. It was decided, after much disputation, that the doctrinal questions and the questions of reformation should both be proceeded with simultaneously. Accordingly, the discussions on both subjects were continued through the fourth, fifth, sixth and seventh sessions, in all of which "matters of great moment were decided;" when a division between the Pope and the Emperor, who, by the victory of Mühlberg, had become all-powerful in the Empire, made the former desirous to transfer the council to some place beyond the reach of Charles' arbitrary dictation. The appearance of the plague at Trent furnished a cause for removal, and in the eighth session a decree was passed (March 11, 1547) transferring the council to Bologna.

The change of place was opposed by the bishops who were in the imperial interest, and the division which ensued had the effect of suspending all practical action. In the meantime, Paul III. died. Julius III., who had, as Cardinal del Monte, presided as legate in the council, took measures for its resumption at Trent, where it again assembled, May 1, 1551. The sessions 9-12, held partly at Bologna, and partly at Trent, were spent in discussions regarding the suspension and removal; but in the thirteenth session the real work of the assembly was renewed, and was continued, slowly, but with great care, till the sixteenth session, when, on account of the apprehended insecurity of Trent, the passes of the Tyrol having fallen into the hands of Maurice of Saxony, the sittings were again suspended for two years.

But the suspension was destined to continue for no

less than nine years. Julius III. died in 1555, and was followed rapidly to the grave by his successor (who had also been his fellow-legate in the council as Cardinal Cervina) Marcellus II. The pontificate of Paul IV. (1555-1559) was a very troubled one, as well on account of internal dissensions as owing to the abdication of Charles V.; nor was it till the accession of Pius IV. (1559-1565) that the bishops and legates were again brought together to the number of one hundred and two, under the presidency of Cardinal Gonzaga, reopening their deliberations with the seventeenth session. All the succeeding sessions were "devoted to matters of the highest importance," among which may be mentioned such doctrines and practices as (1) communion under one kind, (2) the sacrifice of the mass, (3) the sacrament of orders, (4) the nature and origin of the grades of the hierarchy, (5) marriage and the many questions relating to it. These grave discussions occupied the sessions 17-24, and lasted till November 11, 1563. Much anxiety was expressed on the part of many bishops to draw the council to a conclusion, in order that they might be able to return to their sees in a time so critical; and accordingly, as the preliminary discussions regarding most of the remaining questions had already taken place, decrees were prepared in special congregations comprising almost all the remaining subjects of controversy, as (1) purgatory, (2) invocation of saints, (3) images, (4) relics and (5) indulgences. Several other matters, rather of detail than of doctrinal principle, were referred to the Pope, to be by him examined and arranged; and on the 3d and 4th of December, 1563, these important decrees were finally read, approved and subscribed by the members of the assembly, con-

sisting of four cardinal legates, two other cardinals, twenty-five archbishops, one hundred and sixty-eight bishops, seven abbots, seven generals of orders and thirty-nine proxies of bishops, comprising in all two hundred and fifty-two.

These decrees were confirmed January 10, 1564, by Pius IV., who had drawn up, based upon them in conjunction with the creeds previously in use, a profession of faith known under his name. "The doctrinal decrees of the council were received at once throughout the Western Church, a fact which it is necessary to note, as the question as to the reception of the decrees of doctrine has sometimes been confounded with that regarding the decrees of reformation or discipline." As to the latter, delays and reservations took place. The first country to receive the decrees of the council as a whole, was the Republic of Venice. France accepted the disciplinary decrees only piecemeal and at intervals.

The canons and decrees of the council of Trent were issued in Latin, and have been reprinted innumerable times. They have also been translated into almost every modern language. One of the supplementary works assigned to the Pope by the council at its breaking up, was the completion of a catechism for the use of parish priests and preachers. This work has not all the authority of the council, but it is of the very highest credit, and is extensively used, having, like the canons and decrees, been very generally translated. Another similar work was the publication of an authentic edition of the Vulgate version of the Bible, as well as of the Breviary and Missal. All these have been accomplished at intervals; and there is besides at Rome a permanent tribunal, a congregation of cardinals, styled "*Congrega-*

tio Interpres Concilii Tridentini," to which belongs the duty of dealing with all questions which arise as to the meaning, the authority, or the effect of the canons and decrees of this celebrated council. (Chambers' *Encyclopedia*, vol. ix., p. 534.)

It would occupy entirely too much space to give the dry and uninteresting details of this council. But we have given a faithful outline of its proceedings. Suffice to say that the Roman Catholic Church of the present day is but a counterpart, theologically and morally, of the council of Trent. During the various sittings of the sessions, such questions as these were discussed: the personal sin of Adam; original sin; the immaculate conception of the Virgin Mary; non-resident bishops; justification as opposed to Luther and other reformers; infant baptism; the validity of baptism; the conferring of grace by the sacraments; transubstantiation as opposed to consubstantiation; extreme unction; priestly vestments; a visible priesthood; whether the cup should be given to the laity at the communion; pictures and images; a general overhauling of the theology of Luther and Zwingle and Melancthon.

The importance of the so-called ecumenical councils has often been greatly over-estimated, not only by the Greeks and Roman Catholics, but also by many Protestants. John Jortin, D.D., an eminent preacher of the eighteenth century, and of the Church of England, tells us very forcibly that councils "were a collection of men who were frail and fallible. Some of these councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they

themselves had no clear conceptions, and to anathematize and oppose those who would not implicitly submit to their determinations." (*Works*, vol. iii., charge 2.)

The Romanists hold that the Pope alone can convene and conduct ecumenical councils, which are supposed, on their theory, to represent the universal Church under the guidance of the Holy Spirit. In matters of faith, councils profess to be guided by the Holy Scriptures and the traditions of the Church, while in lighter matters human reason and expediency are consulted. In matters of faith, ecumenical councils are held to be infallible, and hence it is maintained that all such synods have agreed together; but in matters of discipline, etc., the authority of the latest council prevails. The Roman claim is not sanctioned by history. The emperors called the first seven councils, and either presided over them in person or by commissioners; and the final ratification of the decisions was also left to the Emperor. But the Greek Church agrees with the Latin in ascribing absolute *authority* to the decisions of truly ecumenical councils. Gregory of Nazianzus (who was president for a time of the second ecumenical council) speaks strongly of the evils to which such assemblies are liable. He says: "*I am inclined to avoid conventions of bishops; I never knew one that did not come to a bad end, and create more disorders than it attempted to rectify.*" A remarkable view of the authority of councils was that of Nicolas of Clamengis, *viz.*, that they, in his opinion, could claim regard for their resolutions only if the members were really believers, and if they were more concerned for the salvation of souls than for secular interests. His views on general councils were fully set forth in a little work entitled: *Disputatio de concilio generali*, which con-

sists of three letters, addressed in 1415 or 1416, to a professor at the Paris University (printed apparently at Vienna in 1482). He not only places the authority of general councils over the authority of the popes, but the authority of the Bible over the authority of the councils. He doubts whether at all the former ecumenical councils the Holy Spirit really presided, as the Holy Spirit would not assist men pursuing secular aims. He denies that a council composed of such men represents the Church, and asserts that God alone knows who are his people, and where the Holy Spirit dwells, and that there may be times when the Church can only be found in one single woman. After the lapse of over three hundred years, the Pope in 1867 signified his purpose to summon another ecumenical (or universal) council; but of course none but Roman bishops attended it. (McClintock and Strong's *Encyclopedia*, vol. ii., p. 539.)

THE
PRIMITIVE CHURCH
—AND—
INNOVATIONS.

SECOND PART.

The Primitive Church and Innovations.

HOLY WATER.

So little is known by the general reader of the constitution and character of the primitive Church, as established by the apostles, and so ignorant are the common mass of mankind (of the Christian world) of the great apostasy which, in the first centuries of the Christian Era, overtook the apostolic Church, which finally culminated in the Papacy, that we have concluded to write a series of articles on a question so profoundly important to the religious world, and on a subject so intensely interesting to every inquirer in pursuit of the truth. As the question is one of great length and latitude, and one which runs back through the Dark Ages, spanning time between the apostolic and the present age, it is our intention to trace out the origin of all human tradition, and of all ecclesiastical dogmas, and of pagan superstition, such as the origin of the intercession of saints, the Papal primacy, transubstantiation, invocation of saints, the mass, indulgences, image worship, purgatory, praying for the dead, auricular confession, extreme unction, holy water, celibacy, canonization of saints, baptism of bells, wax tapers, etc. In this enlightened and inquisitive age people wish to know the cause and the reason of things. But we are not writing for those who love darkness rather than light.

Jesus Christ is the foundation and the center of the Christian religion—of the remedial system of salvation. He is “the brightness of his Father’s glory, and the express image of his person.” He is our infallible Law-giver. He is invested with all authority. There is no appeal from his word. We only know of him and of his precepts as we receive knowledge from the united and consistent testimonies of those who have *recorded* his acts and teachings, as eye and ear witnesses; or, as in the case of Luke, from the testimony of those who had the advantage of daily and personal intercourse with the Savior of men. Before the apostles passed away, after they had established the Church of Christ upon an impregnable basis, they, with other inspired historians, left us, in *writing*, an inspired book, or number of books, to infallibly guide us in the right way; the *magna charta* of heaven, to tell us how to become the loyal subjects of Jesus Christ, and how to walk and live in the fear of God. These inspired writers of infallible truths acknowledged no object of adoration but the invisible and eternal God; they knew no intercessor but the “High Priest of our salvation”; they knew of no expiatory sacrifice but the Lamb of God; no other method of justification was revealed to them save the grace of God which comes through the medium of faith. We read of no altar at the Lord’s Supper, nor of image worship in consecrated temples, nor of a “Universal Bishop” in the Church of God; nor hear of souls in purgatory, nor of a queen in heaven, nor of the stored-away merits of dead and living saints, nor of vain and pompous ceremonies. The greatest ornaments in the primitive congregations were simplicity of doctrine and purity of life.

We stand immovably upon the ground that any

deviation from the written and inspired word of God must, by logical necessity, and in the very nature of things, be based on human invention and on the desire to glory in the things of men rather than in the things of God. What has been added to the word is "wood, hay and stubble." The introduction of Jewish and pagan rites and ceremonies by the early converts to Christianity, the glare and pomp of heathen practices, the dense ignorance of the people on the question of a divine revelation, and the connivance or craft of those who would be teachers in things divine, mixed with things secular, gradually obscured the word of God, under the guise of tradition. Innovations were introduced by slow degrees; and, step by step, we see the "man of sin" developing, until finally there looms up in the horizon that huge deformity called **POPERY**.

Justin Martyr (A. D. 130), in the following words, delineates the beautiful simplicity of the worship of the apostolic age :

On the day that is called Sunday, there is an assembly in the same place, of those who dwell in towns or in the country ; and the histories of the apostles and the writings of the prophets are read, whilst the time permits; then the reading ceasing, the president verbally admonishes and exhorts the imitation of these good things. Then we all rise in common and offer prayers, bread and wine and water are offered, and the president offers prayers and thanksgivings, as far as it is in his power to do so, and the people joyfully cry out, saying, Amen. And the distribution and the communication is to each of those who have returned thanks, and it is sent by the deacons to those who are not present. And this food is called by us the eucharist. And in all that we offer we bless the Maker of all things by his Son Jesus Christ and by the Holy Spirit. Of those who are rich and willing, each, according to his own pleasure, contributes; and what is thus collected is put away by the president, and he assists the orphans and widows, and those who, through sickness or any other cause, are destitute. (Second Apology for Christians, p. 97, Paris, 1615.)

Such was the simplicity of worship in those early days—the simplicity of worship which thousands are now longing for; but even here we trace an innovation, in the addition of water to the wine, a practice not known among apostolic institutions. It has been seen (about A. D. 110) that the celebration of the Lord's Supper formed an important part of the worship in the primitive Church. In that memorial institution Christ Jesus—the Savior of men—the only hope of the world—was the central figure of adoration, and the affections of the disciples centered in him. We read of no pastor or clergyman being present in that worship; we read of no organ, of no select choir, of no duets and quartettes, and of no gorgeous architecture and splendid drapery. The Jews, when they made their solemn appearances before God, took offerings with them, usually the produce of the earth, in token of their grateful acknowledgment of daily mercies. The early Christians, the greater part of whom were of Jewish birth, retained this custom; and, at the public assemblies, brought with them bread and wine, fruits, corn and grain. These, when consecrated by prayer, seem to have been used in part for the communion, and the rest distributed to the poor,* etc.

The gifts thus brought retained the name of offerings, and from this simple beginning we can trace the complicated superstitions of the MASS. From these offerings the “eucharist” (Lord's Supper) was called an oblation, afterward a sacrifice, *gratulatory* and not *expiatory*. It was the offering of the fruits of the earth, not of the body of Christ—though this furnished a pretense for

*Plaff, Dissert. de Oblat., etc.; in his Stigmata Dissert. Theologia. Stut., 1720.

changing the Supper into a sacrifice, by reason of the several attendant circumstances connected with the services, as hereafter to be stated, when we come to A. D. 787.

Platina, in his "Lives of the Popes," attributes the introduction of the use of *holy water* to Alexander I.* (A. D. 108-117.) The authority for this statement is a decretal epistle of doubtful authenticity, to say the least of it (says Collette, the author of *The Novelities of Romanism*). But even if introduced, the practice was condemned by some of the subsequent Fathers as a pagan custom. The Emperor Julian, to spite the Christians, ordered the provisions in the market to be sprinkled with *holy water* from the heathen temples, on purpose, as Middleton observes, either to starve them, or force them to eat what they esteemed polluted. The use of holy water by the heathens at the entrance of their temples, to sprinkle themselves with, is admitted by Montfançon and the Jesuit, La Cerda—the latter, in his notes on a passage of Virgil where this practice is mentioned, says: "Hence was derived the custom of Holy Church to provide purifying or holy water at the entrance of their churches." The modern priests use the same "aspergillum," or sprinkler, which was used by pagan priests for the same purpose, as seen on ancient bas-reliefs and coins. The Indians, the Brahmins, *et al.*, also use holy water in sprinkling their houses, etc., and believe that they can thereby wipe out their sins.† But the abuse of this custom did not

*In the Clementine Constitutions the authorship of the Holy Water is attributed to St. Matthew. Lib. viii., chap. xxix., in Labb. Concil., tom. i., col. 484. Lutet., Paris, 1671.

†Picard's *Ceremonies et Costumes Religieuse*, vol. i., p. 18, note b. Amsterdam, 1723.

take place until some centuries after—in the ninth century, as we shall eventually see.

Whatever might have been the first intention of the originators of the custom (says Collette), it is very certain that the present use is mingled with the grossest superstitions. Marsilius Columna, Archbishop of Salerno, attributes to the use of holy water seven spiritual virtues: (1) to frighten away devils; (2) to remit venial sins; (3) to cure distractions; (4) to elevate the mind; (5) to dispose it to devotion; (6) to obtain grace; (7) to prepare for the sacrament. As to corporal gifts: (*a*) to cure barrenness; (*b*) to multiply goods; (*c*) to procure health; (*d*) to purge the air from pestilential vapors.* There are other virtues attributed to holy water that are not fit to be spoken of to modest ears.†

Even at this early period, various heresies existed in the Church, such as the Valentinian, the Gnostic and the Eucratite. These heretics declared against marriage and forbade eating flesh. The Montanists were likewise enemies to marriage, especially of the clergy. Almost all the present Papal heresies existed in some form or other during these early periods, either among the pagans or Jews, or one or other of the heretical sects. We shall see how and when they were successfully engrafted on the teaching of the apostles. Cardinal Baronius, in his *Annals* under the A. D. 740, says that “It is allowable for the Church to transfer to pious uses those ceremonies which the pagans employed impiously to superstitious worship, after they had been purified by

*Marsilius Columna, *Hydragialog*, s. iii., c. ii., p. 281, etc. Rom., 1686.

†See Domenico Magri *Notigia de Vocaboli Ecclesiastici in qua Benedicta*; p. 41. Rom., 1669.

consecration; for the devil is more mortified to see those things returned to the service of Jesus Christ, which were instituted for his own.”*

*Referring to pagan ceremonies, he says: “*Consulto introductum videtur, ut quæ erant Gentilitiæ superstitionis officia, eadem veri Dei cultui sanctificata in veræ religionis cultum impenderentur.*” Baron : *Annales*, tom. ii., p. 384, col. i. Luc., 1738.

FAST OF LENT.

ABOUT A. D. 140, Telsephorus, bishop of Rome, instituted the fast of Lent upon a pretended tradition of the apostles. Fasts and festivals were instituted and practiced by both the Jews and pagans. Concerning the fast of Lent, more hereafter.

The latter part of the second century was a period of violent persecutions and martyrdom. It was a custom of the Greeks to celebrate the memory of their heroes at their tombs, with a view of exciting the survivors to emulate their deeds of valor. Hence Christians, in order to encourage each other to suffer death for the name of Christ, thought they ought to imitate this Greek custom. They gathered such of the relics of the martyrs as could be saved, and gave them honorable burial, as they supposed. An annual commemoration, called the day of their nativity, or birthday to heaven, at their tombs or at their place of martyrdom, was then celebrated on the days of their death.* At their assemblies, after prayer and exposition of the Scriptures, they rehearsed in order the names of the martyrs and their deeds. After which thanksgivings were then offered to God for having given victory. The proceedings terminated with the celebration of the "eucharist." Obviously the intention of these solemn meetings was to convey the idea that those who died in the hope of the gospel lived with the Lord, and in the memory of

* Tertullian, *De Cor. Militis*, Edit. Roth., 1662, p. 289.

the brotherhood, and to excite their surviving friends to remain constant and faithful. Says Eusebius: "There [namely, where their bones were deposited], if it be possible, meeting together in joy and gladness, the Lord grant us to celebrate the birthday of this martyrdom, both in memory of those who have wrestled before us, and for the exercise and preparation of those that come after."* No religious worship was rendered to the martyrs themselves at the first; for Eusebius, in the treatise last referred to, thus expresses himself, touching these ceremonies: "We are taught to worship God only, and to honor those blessed powers that are about him with such honor as is fit and agreeable to their estate and condition." And again: "To God only will we give the worship due unto his name, and him only do we religiously worship and adore."† Following this apparently harmless practice, prayers for the dead were instituted; next came intercession for the departed; and, in the course of time, there came the *sacrifice of the mass*, as now practiced by the Roman hierarchy.

About the year A. D. 200, offerings began to be presented at the celebrations in memory of martyrs; the action, however, still being one of commemoration only. Hence arose the custom of offerings for the dead. These offerings were generally made by the parents of the deceased.‡ The gifts were distributed to the poor. From this arose *saints' days*. The transition to *prayers* for the dead was made easy; and this was the *first great innovation* which invaded the sanctity of the apostolic

*Eusebius, Eccl. Hist., lib. v., c. ix.; and lib. iv., c. xv. Paris, 1659.

†Euseb., De Præp. Evang., lib. iv., c. x., p. 88. Edit. Stephani, Paris, 1544.

‡Neander's Church Hist., vol. iii., pp. 469, 470. London, 1851.

Church. It is important to observe that it is honestly admitted by Tertullian, a celebrated writer of this age, that this practice was founded on custom, and not on the Scriptures,* and was, therefore, called a tradition. It is to be noted that, though some Christians did now begin to pray for the dead, it was not that they should be freed from the pains of purgatory. It was a common belief that departed souls did not enjoy the beatific vision until the day of resurrection and the last judgment; but there is no trace of a belief at this period that they were in a place of torment.† They prayed for the consummation of their glory, and that they themselves might join the departed in the resurrection of the just—a custom having no sanction in Scripture, but still differing widely from the modern practice and intention of praying for the dead.

The next step in advance (A. D. 240) was a mistaken zeal of martyrs and others in the prospect of death. They began to make mutual agreements that he who should first depart should remember the survivor, and implore God in his behalf when he found himself in the next world.‡ Here we have the beginning of intercession of saints, but it was the departed for the living.

* Tertullian, *De Cor. Militis*, cap. iii., p. 121 D. Paris, 1634.

† Jeremiah Taylor's Works, "Dissuasion from Popery," c. i., sec. iv. Edit. by Heber, vol. x., p. 149. London, 1839.

‡ Cyprian, *Ep. ad Cornel.* Ep. 57, p. 96. Edit. Paris, 1726.

ORIGIN OF MONASTIC VOWS, PRIESTLY VESTMENTS AND THE SIGN OF THE CROSS.

ABOUT the year 250, and for some time thereafter, the bishop of Rome took upon himself to interfere in matters which had been adjudged or determined by the bishop of Africa. Cyprian, bishop of Carthage, opposed this newly-assumed power, and denied the right of the bishop of Rome to intermeddle with the decisions of other bishops in their own sees. He wrote to the bishop of Rome and told him that "it was decreed by the African bishops that every case was to be heard where the crime was committed."* These interferences continued for some time, and were always resisted, until the Council of Melevi, in Numidia (A.D. 415), passed a decree, signed by sixty bishops, among whom was St. Augustine, prohibiting all appeals to any other tribunal than the primate of the province where the subject matter arose.† Of the primacy, more hereafter.

In the year 257 "the hallowing of priests' vestures and altar clothes, with other ornaments of churches, was taken out of the Hebrew priesthood and used in our Church first by Stephen, the first bishop of Rome of that name. For, at the beginning, priests, in their massing, used rather inward virtues of soul than outward

* Ep. ad Cornel, p. 136, Oxon, 1682; Paris Edit., 1836, p. 73.

† Manse's Councils, tom. iv., p. 507, Venetiis, 1785.

apparel of the body, which is rather a glorious gaze than any godly edifying."*

In consequence of the persecutions of this age (A.D. 260), some began to seek the deserts, and a monastic life ensued. Paul was the first hermit who fled from Alexandria into the desert, on account of the persecutions in the time of the Emperor Valerian. Fleury, the noted Roman Catholic Church historian, canonist and confessor of Louis XV., A. D. 1716, from whose ecclesiastical history we shall have frequent occasion to quote, says: "Monasticism was introduced into favor mainly by the influence of Athanasius [A. D. 370]; but in the year 341, the profession of a monk was despised at Rome as a novelty."† And Polydore Vergil says: "The institution of this state of things came, I grant, of a good zeal to godliness, but the evil perverter of all good things did so empoison the hearts of them that followed, that they had more trust in their monks than faith in Christ's blood; and then every man began new rules of monks to be their own saviors, and went so superstitiously to work that it was out of rule and abominable in the sight of God."‡

At this period, Christians being much mixed with pagans, and suffering from their taunts and persecutions, made themselves known to each other by the sign of the cross on the forehead, in token that they were not ashamed of the cross of Christ. It was a sort of badge of their profession, and a silent calling on the name of Christ. There was no virtue attributed to the action, but simply a profession of Christ made, whose name

* Polydore Vergil, b. vi., c. viii., p. 136. London, 1551.

† Fleury, *Histoire Eccl.*, Paris, 1722-1734, tom. iii., pp. 340, 341.

‡ Polydore Vergil, b. viii., c. i., p. 131, London, 1551.

was tacitly invoked. In modern times the original custom has been superstitiously and mischievously perverted. It is now supposed that the signing of the cross drives away evil spirits. What was at first supposed to be harmless, has degenerated into a gross superstition, as do all "harmless innovations," such as we are now daily encountering in the very current of the grand reformation of the nineteenth century.

It was about this time (the latter part of the third century) that a custom became prevalent from which the modern theory of *indulgence* has been derived. Christians who had been convicted of crimes were required to make confession of them publicly before the entire congregation, to implore pardon, and to undergo whatever punishment the church thought best to impose on them. This was done as well for example as to prevent reproach to the Christian religion among infidels. These punishments were not supposed to be satisfactory to God. Such an idea can not be traced in any of the writers of the age who mention the practice. At the latter end of the third century, when many had lapsed, through fear of persecution, the punishment and period of probation became more severe and lengthened before they were readmitted. Sometimes the period was protracted for a series of years. Hence, arose the custom of prescribing times or periods—five, ten or more years—of penance; but, lest the penitent should lose heart, or be driven to despair, the bishops took upon themselves, under certain circumstances, to mitigate the period of punishment. This act was termed a relaxation or remission. It was not till long after this that the term *indulgence* was substituted, and when introduced it was in a far different sense to its modern use.

It signified only a discharge, or a mitigation, of ecclesiastical censures and penalties inflicted by the Church, and not a remission of the penalty due to God's justice for the sin of the penitent which had been forgiven, which is the modern Romish idea. But the transition from one to the other can well be comprehended when we find craft and avarice on the one side, and superstition and ignorance on the other.*

As to the various orders of the priesthood, Polydore Vergil (A. D. 290) says:

The bishops of Rome, following the shadows of the old abrogated law of the Hebrews, have ordained a swarm of divers other orders, as porters or sextons, readers, exorcists, acolytes, sub-deacons, deacons, priests, bishops, archbishops, as a certain degree, one above another. Caius [A. D. 290], bishop of Rome, did begin the orders first; yet some say Hygenius [A. D. 140] ordained those decrees long before Caius' time. Hygenius might be the first deviser of them, and afterward Caius accomplished the work and brought it to a final consummation.†

Now see the parallel between that time and this. As men and churches depart from the simplicity of the gospel, there comes a corresponding demand for offices. Many persons can be induced to remain in the Church, provided you give them honor and distinction, with salaries to support them in their places of honor. Among ourselves the demand for honor and distinction is greater than the supply, although we have the General Missionary Convention, with its officers; the State societies, with their officers; the district societies, with their officers; the Foreign Board, with its officers; the Woman's Board, with its officers; auxiliary societies,

* "The Novelties of Romanism," the Religious Tract Society, London, Collette, p. 166.

† B. iv., c. iv., p. 83, London, 1551.

with their officers; “officiary boards” for the churches, and presided over by self-styled bishops, “Also of your own selves shall men arise, speaking perverse things, to draw disciples after them.”

ORIGIN OF THE MASS AND CELIBACY.

WE now come into the fourth century. In A. D. 300, the Emperor Constantine having become a Christian, nominally at least, the Church, as a whole, being released temporarily from terrible persecutions, began to assume a pageantry and splendor out of all harmony with the simplicity of the persons who founded the Church. We trace now more frequently the terms "sacrifice" and "altar," though still used in a different sense from their modern application. We pause here to quote from the *Novelties of Romanism*, p. 167, as relating to the matter under consideration :

When the word "sacrifice" was used by the Fathers, it was not in the sense in which it is now used ; and this is evident from the fact that they used the same term as applied to "baptism," as admitted by Melchior Canus. He said : " But you demand what cause had *many of the ancient Fathers* that they called baptism a sacrifice, and therefore said there remained no more sacrifice for sin, because baptism can not be repeated. Truly, because in baptism we die together with Christ, and by this sacrament the sacrifice of the cross is applied unto us to the full remission of sin, hence they call baptism metaphorically a sacrifice (Canus' *Loc. Theol.*, lib. xii., fol. 424-426; Louvan, 1569). And for the same purpose did they call the sacrament of the Lord's Supper a sacrifice, metaphorically being a *memorial* of the sacrifice on the cross.

We are told upon the pages of history that at the beginning of the fourth century freedom from persecution gave opportunities for collecting the relics of martyrs. These were now reinterred under the communion-table. This custom was of decidedly pagan origin.

A similar custom among the Athenians is related by Plutarch in his life of Theseus; and as they did of old with their pagan heroes, so the modern Romanists deposit relics of the so called saints, supplemented with processions and sacrifices. The building of church chapels led to superstitious consecrations, and other senseless ceremonies, which, no doubt, according to modern parlance, were the product of "sanctified common sense." Eusebius informs us that "this Emperor [Constantine], to make the Christian religion more plausible to the Gentiles, adopted the exterior ornaments which they used in their religion." The consecration of churches (temples), accompanied by superstitious rites, is unquestionably of pagan origin; the vestal virgins sprinkled the ground with lustral water; and now lustral water is sprinkled upon helpless, unreasoning babes in Protestant churches, in the name of Jesus Christ!

In 325 the famous Council of Nice met with the express purpose of settling certain points of discipline. It was determined that the bishop of each metropolitan church should rule the district attached to that church, and be independent, in his ecclesiastical jurisdiction, of any other bishop.* Rome, however, by virtue of being the acknowledged seat of empire, enjoyed a precedence of honor, but not of ecclesiastical rank. The bishop of Constantinople, by conciliar decree, enjoyed the same *primacy* and ecclesiastical prerogatives with the bishop of Rome.† This decree is important, for not only did it declare the rights of the See of Constantinople, but it expressly points out the nature of the pre-

*Labb. et Coss., tom. ii., col. 32. Paris, 1671.

†Council Chal., can. 28; *ibid.*, tom. iv., col. 769. Paris, 1671.

cedency enjoyed by Rome—a precedency arising from the fact of Rome having been the seat of empire. This precedency was now shared by Constantinople for the same reason. It is unnecessary to reproduce here the twenty-eighth canon of the Council of Nice, which contains the decree alluded to.

It was at this council that the question of the celibacy of the clergy was seriously mooted. Marriage was then allowed to all, though it had been previously the subject of discussion. The Council of Elvira, in Spain, A. D. 305, was the first to announce the law that the clergy of the first three grades should abstain from all marriage intercourse, or be deposed (Neander's *Church History*, vol. iii., p. 208, London, 1851). The other orders were left to the free choice of each individual. By the Council of Neo-Cæsarea (A. D. 314), presbyters were not allowed to marry; and it enjoined the degradation of priests who married after ordination.* Ecclesiastics, on taking their charge, stated whether they would refrain from marrying or not; if they answered that they would refrain, they were not allowed to marry; otherwise, they were allowed. The question first arose in consequence of the fearful persecutions of the times, and also in consequence of the extreme poverty of the congregations. At the Council of Nice, however, it was discussed whether celibacy should be made compulsory. Bishop Paphnutias protested against a law being passed on the subject, on the ground that such an unnatural prohibition would produce great immorality, and was contrary to the Holy Scriptures.† The custom was not universally received, but here is where the hideous

*Labbe. et Coss. Council, tom. i., col. 1479. Paris, 1671.

†Sozomen, *Hist. Eccles.*, lib. i., cap. xxiii., p. 41. Cantab, 1720

dogma first began to develop. Even so late as A. D. 692, at the Sixth General Council, it was decreed by the thirteenth canon that they should be deposed who should presume to deprive deacons and priests, after the receiving of orders, of the company of their lawful wives, and that they who, after the taking of orders, under the pretense of greater holiness, should put away their wives, should be deposed and properly excommunicated.* In fact, the Roman canon law did admit that the marriage of the clergy is not prohibited by the law, the gospel, or the apostles, but that it is strictly prohibited by "the Church."†

Celibacy was most esteemed among the heathen philosophers. Jerome, in his second book against Jovinian, relates some curious customs practiced by the Athenian and Egyptian priests. Josephus and Pliny also inform us of the customs of the Jewish Church with regard to this subject. Constantine, in the commemoration of the Passion, first ordered Friday to be held as a solemn feast. The feast days Good Friday and Easter (Oester, the name of a German god) are both of pagan origin; and yet Christians, in the latter part of the nineteenth century, perpetuate these pagan festivals!

About A. D. 350 there were three classes of persons who were not permitted to partake of the "eucharist," or Lord's Supper, *viz.*: the *Cathecumens*, or those under instruction; the *Penitents*, not as yet received into church communion; and *Demoniacs*, or those supposed to be possessed with wicked spirits. The sermon being ended, the deacon intimated to these that they should

*Can. xiii., Concl. in Trulla, A. D. 692, col. 947, E., tom. xi. Mansi, Florentiæ, 1765.

†Decreti Secunda Pars., Cause xxvi., q. ii., c. i., fol. 884.

withdraw, dismissing them with these words, "*Ite missa est*"—a valedictory expression, or solemn leave-taking of them, which did not apply to the ceremony which followed. In succeeding ages those words began to be contracted into *mass*, and the eucharist, which followed, was called from thence *the mass*.* Even this is of pagan origin. In the work by which Apuleias, a Platonic philosopher of the second century, made himself best known, entitled "*De Asino Aureo*"—*The Golden Ass*, we read that, in imitation of an old ceremony among the Greeks, when the worship of Isis was concluded, the people were dismissed by two Greek words signifying their discharge. The pagan Romans, when their devotions were concluded, discharged the throng with the words, "*Ite missio est*." This, by gradual corruption, passed into *massa*. Polydore Virgil says:

When the mass is ended, the deacon, turning to the people, sayeth, "*Ite missa est*," which words are borrowed from the rite of the pagans, and signifieth that then the company may be dismissed. It was used in the sacrifices of *Isis*, that when the observances were duly and fully performed and accomplished, then the minister of religion should give warning or a watchword what time they should lawfully depart. And of this springs our custom of singing *Ite missa est* for a certain signification that the full service was finished.†

Fleury, the French historian, fixes 366 as the date of the actual beginning of the so-called appellate authority or jurisdiction of the bishop of Rome. He says that the Emperor Valentinian ordered that the bishop of Rome, with his colleagues, should examine the causes of other bishops.‡ The decree empowered (in matters

*Neander, in his *Church History*, gives this as the origin of the term. See vol. iii., p. 461, note. London, 1851.

†Book v., c. ix., p. 110. Edit. London, 1551.

‡Fleury, *Eccles. Hist.*, tom. iv., p. 146. Paris, 1724.

not canonical) the metropolitan bishops to judge the inferior clergy, and the bishop of Rome to judge the metropolitan bishops, or the diocesan bishops who occupied cities inferior to Rome; but this only extended the jurisdiction of Rome westward. This privilege, says Fleury, was conceded to Damasus, whose election was by no means canonical. At a council subsequently held at Rome (378), Damasus addressed a memorial to the Emperor Gratian, to confirm the above decree, the object of which was to shift the clergy from civil to ecclesiastical jurisdiction, or to the Emperor himself; but it is important to note that they accepted the boon as an indulgence, or concession from the Emperor. The notion of "divine right," now so confidently and arrogantly appealed to, was not then introduced. The "exemption" did not extend to criminal cases. It was from these small beginnings, concessions made by temporal princes to ecclesiastics, that the huge ecclesiastical fabric and monstrous Papal hierarchy was ultimately constructed.

The preference given to the See of Rome arose from the splendor and importance of the city, and the magnificence and luxury, even at this early age, of the lordly bishop of that See. Fleury gives the words of a pagan historian of the period, who said that he was not at all surprised to see the strifes to attain to the Papal See, when he considered the splendor of Rome, where the chief bishop is enriched by offerings from ladies, and that they drove in chariots, clothed splendidly, lived well, their tables surpassing even those of kings. This author jokingly said to Damasus: "Make me bishop of Rome and I will become a Christian."*

*Fleury, *Eccles. Hist.*, vol. iv., p. 146. Paris, 1724.

The love of position, the love of power, and the love of money in the Church, has been the bane of the Church in all ages. This we shall see more fully further on, as the great apostasy continues to develop. Convocations, conventions, councils, synods and conferences, constituted of clergymen, and undertaking to legislate for Jesus Christ, while placing the masses in the condition of passive servitude, have not only made a grand failure as elevating institutions, but they have oppressed and weakened the Church in all ages, while at the same time they have elevated, honored and enriched the selfish and ambitious few.

PRAYING FOR THE DEAD.

THE latter part of the fourth century (A. D. 370) was famous on account of its orators. They displayed their talents on the occasions of celebrating the memorials of saints, and in funeral orations, by reciting their peculiar virtues. To give effect to their eloquence, they began to apostrophize the departed. Gregory Nazianzen, in the first oration, exclaimed, “Hear, likewise, thou soul of great Constantine, *if thou hast any understanding in these things.*”* The same orator, in the second oration, and in a similar manner, addressed his speech to the soul of the apostate Julian, which he believed to be in hell. These apostrophes were figures of rhetoric: the sentiments offered were no enunciation of doctrine, and as yet were different in character and purpose from the modern custom of invocation of saints. There is no doubt that a way was thereby opened for the introduction of the more modern heresy; for thenceforward, by imperceptible advances, the mystified people began to address their requests to saints departed; but it was not until long after this that invocation of saints was introduced into the church service as a legitimized practice.

Invoking angels became common in the province of Phrygia. Oratories of St. Michael were erected. This heresy was at once condemned by the Council of Laodicea, held about this time (A. D. 368). The thirty-fifth canon is as follows: “It does not behoove Chris-

* Vol. i., p. 78. Paris, 1778, Benedictine Edition.

tians to leave the Church of God and go and invoke angels, and make assemblies, which things are forbidden. If, therefore, any one be detected idling in their secret idolatry, let him be accursed, because he has forsaken our Lord Jesus Christ, the Son of God, and gone to idolatry." It may be urged by the advocates of saint worship, that "idolatry" alone is condemned; but in passing such a decree the Council would have made some reservation for a legitimate innovation, had such been the practice of the Church in those days.*

"*Praying for the dead*" came into a more general practice about A. D. 380, as appears from the records. Eusebius tells us that at the death of Constantine they prayed in behalf of his soul; "but it must be noted," says Collette, "that the intent of these prayers was very different from the modern custom; for the writers of this age testify that, in the same prayers were included those whom the modern Church of Rome would exclude, namely, those supposed to be in hell; as also those who, it is now supposed, do not require such prayers, but, on the contrary, are *prayed to*, namely, patriarchs, prophets, evangelists, apostles, martyrs and the Virgin Mary."† Here we find the foundation on which the modern Papal practice is based, which, however, is inseparable from the doctrine of purgatory, not then developed.

From a passage in Epiphanius,‡ we must presume

* Labb et Coss., Council Laod., c. 35, tom. i., col. 1503. Paris, 1671.

†The references are numerous. See Cyril's Catech. xxiii., Mys. tag. v., n. ix., p. 328. Paris, 1720. Chrysost. Hom. xxix., in Acts ix. Liturg. Oper., tom. xii., p. 1011. Paris, 1838. And admitted by Dr. Wiseman in his Moorefield Lectures, lect. xi., p. 66, note. London, 1851.

‡Epiph. Epist. ad Johan. Hieros. Hieron., tom. i., p. 251. Colon, 1682.

that, at this time, some desired to introduce paintings in churches, for he records the fact that, on finding in a certain village in Palestine a painted cloth representing Christ, he cut it down. The authenticity of this epistle has been questioned by Bellarmine, but it has been vindicated by the learned critic, Rivet, in his *Crit. Sacer.*, edit. 1682.

It is alleged that Siricius, bishop of Rome (386), was the first, by decree, who undertook to prohibit the clergy within his jurisdiction from entering the marriage relation. The previous Council of Ancyra (A. D. 314) did not prohibit the marriage of the clergy; but the tenth canon expressly allowed those persons who, at the time of being made deacons, declared their intention to marry, to do so, and to remain in the priesthood; but those who did not declare their purpose, but were ordained, professing that they would live a single life, were to be deposed if they married afterward.* Socrates, the ecclesiastical historian of the fifth century, designated this as a "new law."† Rather he should have said that it was a revival of an old pagan custom. It is a well-known fact that the ancient Egyptian priests were prohibited from marrying. It was a Manichean heresy.‡ It was not until A. D. 950 that the decree was observed in every church: for throughout the provinces of Europe many of the priesthood were married. Athanasius (A. D. 340), writing to Bishop Dracontius, told him "that in his days many monks were parents of children, and bishops were likewise fathers."|| Gra-

*Labb. et Coss. Concl. Gen. Concl. Ancyra, can. x., tom. i., col. 1456. Paris, 1671.

†Socrates' Hist. Ec., lib. i., c. ii., Bib. Max. Patr., tom. vii.

‡See Aug. Ep. 74, p. 848, tom. ii. Paris, 1679.

||Athanas. ad Dracontium., p. 739, tom. i. Heidel., 1601.

tian does not hesitate to testify that many bishops of Rome were the sons of priests. He names Popes Damasus, Hosius, Boniface, Agapetus, Theodorus, Silverius, Felix, Gelasius, as all being Popes and sons of priests, some even of bishops; and he adds, "There were many others also to be found who were begotten of priests and governed in the Apostolic See."* Roman bishops, descended from ecclesiastical parents, were married during their clerkships: as were Boniface I., Felix III., Gelasius I., etc. Even so late as A. D. 1068 we find that at a council held in Barcelona, by the Legate Cardinal Hugo, it was unanimously agreed that the clergy should not be married, "as had hitherto been permitted."† The decree was authoritatively enforced in 1074, under Hildebrand, and renewed by the twenty-first canon of the first Lateran Council, A. D. 1123;‡ and also by the sixth and seventh canons of the second Lateran Council (A. D. 1139). The latter canon forbade any one to hear mass celebrated by a married priest,|| which canon, by the way, is in direct contradiction to the fourth canon of the Council of Gangra (A. D. 325, or, as some say, 380).

There were many unscriptural and superstitious customs practiced, in the times of which we write, under the pretended authority of tradition; and so great was the corruption of the age, even at this early period of the Church, that Cyprian exclaimed that "the Church of God and spouse of Christ was fallen into this bad state, that, to celebrate the heavenly mysteries, light

*Grat. Par. I., Dist. 56, c. iii., p. 291, tom. i. Lug., 1671.

†See Landon's *Manual of Councils*, p. 56. London, 1846.

‡Labbe. et Coss. *Concl.*, tom. x., col. 899. Paris, 1671.

||*Ibid.*, col. 10 03.

borrowed discipline even from darkness itself, and Christians do the very same things that antichrists do."* And, in the succeeding century, Augustine complained that such was the accumulation of ceremonial observances, that the condition of the Jews under the servile yoke of the law was more supportable than that of Christians under the gospel.†

About A. D. 390, a remarkable occurrence took place, as recorded by the historians Socrates and Sozomen,‡ with reference to *private confession*. In the primitive Church Christians made public confession of sins before the assembled congregation. This was the injunction of the apostles, "Confess your faults one to another." During the awful persecutions which followed the apostolic age, many Christians denied the faith and abandoned the Church. The penitent was, after a public confession and performance of penance, readmitted into the communion of the Church. About the year 250, during and after the Decian persecution, the number of "penitents" returning to the faith was so great that the bishops could not attend to them all, and the public confession was as notorious as it was scandalous. Accordingly a new officer was created as "penitentiary presbyter," to whom all who desired to be admitted to public penance for private sins, should first confess their sins, and afterward, if not too scandalous for public ears, confess them in the hearing of all. This was also necessary, as some public confessions entailed other and painful inconveniences.

This was the first institution of the "penitentiary

*Cyprian, Epist. Pomp., Ep. lxxiv., 224. Leipsic edit., 1838.

†Aug. Epist. ad Januar, 55, sec. 35, vol. iii., p. 142. Paris, 1700.

‡Socrates, lib. v., c. xix. Soz., i. 7, c. 16.

priest." In this year (A. D. 390) the office was suppressed, and with it private confession abolished. This occurred at Constantinople by order of Nectarius, bishop of that city, and the example was followed all over the East. The circumstance came about by reason of a scandalous occurrence, which happened to a lady of distinction after confession, the crime having been committed in the church itself. The misbehavior of one priest was visited on all the priesthood, which incident set the whole city in an uproar; and, to appease the tumult, Nectarius not only deprived the offending deacon of his office, but also removed the "penitentiary," and with it all private confessions; and the more effectually to prevent for the future the scandal, inseparable, as it appears, from the system, he abolished that office, and, to use the words of Nectarius above referred to, "Leaving any man free to partake of the holy mysteries according to the direction of his own conscience," thus abolishing the custom of private, or, as it is now called, *auricular confession*. This, at that remote time, was regarded as a human expedient, and the confession and penance enjoined were left optional with the people, on the ground, we presume, of the "silence of the Scriptures," as some apologists now boldly assert. But notice, out of that shadow of apostasy there has come forth the real dogma itself, which consists in the fact that private confession to a priest is now made compulsory on every member of the Romish Church. The Council of Carthage, held under bishop Aurelius in the year 397, by the twenty-ninth canon ordered that mass should be said in the time of fasting.*

*Labbe. et Coss. Concl., Carth., can. **xxix.**, tom. ii., col. 1,165. Paris, 1671.

Apostasy is hardly perceptible at first, but it gathers momentum as it proceeds, and descends with increased rapidity until the final crash comes. Once float away from the fixed standard of New Testament teaching, and there is no telling where you will tie up, or how far out you will float without pilot or compass. *Facilis est descensus*, etc. Either absolute anarchy or absolute spiritual despotism is not far off, when men begin to talk disrespectfully of the "silence of the Scriptures," and when they begin to manufacture "sanctified common sense" out of that which is neither written nor authorized. Spiritual despotism may be an escape from anarchy—from latitudinarianism, or from rationalism. Where there is so much talk on matters of "human expediency," and a strong inclination to take advantage of the "silence of the Scriptures," those in the performance are verging close to rationalism.

PURGATORY AND PASCHAL CANDLES.

BETWEEN A. D. 230 and A. D. 400, curious and various and many were the speculations broached in regard to the state of the dead or the condition of souls in hades or in the world of spirits. Origen (230), a man of great learning, but, withal, a visionary mystic, seems to have been the first to pave the way for the evolution of purgatory. He was of the opinion that the faithful, as well as the unrighteous, would pass through a fire which was to consume the world on the last day, after the resurrection, when all, even the devil himself, would eventually be saved. This speculation, however, was condemned by a general council of the Church.* This theory of Origen, the Greek scholar, was but the prelude of many other speculations in regard to the existence of purgatory. About this time, Augustine, bishop of Hippo, in Africa, though he condemned Origen's theory, evolved from the realms of mysticism one of his own speculations. Some such thing as a purgatorial fire, he said, might be probable,† but he did not treat it as a matter of accepted faith and doctrine. These mystical speculations, evolved from dreamy Egypt, and revolved through several successive centuries, finally brought to maturity the modern Romish doctrine

*By the General Council held at Constantinople, A. D. 553. See Bals. apud Belveridge. Synod, tom. i., p. 150. Oxon, 1672. Augustine, lib. de Hæres, c. xliii., tom. viii., p. 10. Benedictine edition, Paris, 1685.

†Augustine, Euch. de Fide. Spe. et Caritate, tom. iv., p. 222. Paris, 1685.

of purgatory, and also the handsome hell of the Universalists.

It was at the Council of Toledo (A. D. 400) that the bishop of Rome was, for the first time, spoken of simply by the title of "Pope."* But, as we shall see further down the ages, it was not until A. D. 1073 that the title was assumed exclusively by the bishop of Rome.

About A. D. 417 the custom of hallowing *paschal candles* on Easter eve was commanded by Zosimus, and ordered to be observed in every church.† The word "Easter" is only found once in the Bible—in Acts xii. 4—and there it should be translated Passover, to harmonize with the Greek term *pascha*. *Easter* is a word of Saxon origin, and imports a goddess of the Saxons, or, rather, of the East, *Ester*, in honor of whom sacrifices being annually offered about the Passover time of the year (spring), the name became attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover; hence we say *Easter Day*, *Easter Sunday*, but very improperly; as we by no means refer the festival then kept to the goddess of the ancient Saxons. So the present German word for Easter, *Ostern*, is referred to the same goddess *Ester* or *Oster* (Calmet, s. v.).

In A. D. 419, when Boniface found himself seated on the Papal throne, he affected to be shocked at the scandals witnessed at the elections of bishops of Rome. In order to prevent cabals and intrigues on similar occasions, to the scandal of the Christian religion, from which he himself had not been free, he petitioned the Emperor Honorius to pass a law with a view of restrain-

*See Landon's Manual of Councils, p. 578. London, 1846.

†Polydore Vergil, b. vi., c. v., p. 120. London, 1551.

ing the ambition and intrigues of aspirants to the Papacy. Accordingly Honorius made a decree to the effect that, when two rival candidates were chosen, neither was to hold the dignity, but the people and clergy were to proceed to a new election.* This is the first instance in history, says Bower, in his "History of the Popes," of princes intermeddling in the election of the bishop of Rome, a necessity imposed on the Roman Church on account of the many disorders of which the clergy and people were guilty in those elections. The emperors reserved a right of confirmation, which they exercised for many years thereafter. A notable example is the case of Gregory I., who, when elected, wrote to the Emperor entreating him not to confirm his appointment.

In the year 431, the first law was passed granting asylum in churches to fugitives,† or places for harboring and protecting transgressors of the law, as well as for the persecuted innocent people of God.

Mr. Elliott, in his *Horæ Apocalyptice*,‡ assigns this as the date when the bishop of Rome distinctly assumed the "keys" as a symbol of ecclesiastical power. The use of the keys as symbolical of the Papal power, is, like many similar practices, curiously connected with pagan mythology. The key was a symbol of two well-known pagan divinities of Rome. Janus bore a key,|| as did also Cybele. It was only in the second century before the Christian Era that the worship of Cybele, under that name, was introduced into Rome; but the same goddess,

*See F. Page's Crit. Hist., in Annal. Baroni. ad ann, 419.

†Cod. Theodosius, lib. ix., tit. 45, 1, 4, vol. iii. Lips. 1736. Neander's Church Hist., vol. iii., p. 206. London, 1851.

‡Vol. iii., p. 139. London, 1851.

||See Ovid's "Fasti," vol. iii., 1, 101, p. 346, opera. Leyden, 1661.

under the name of Cardea, with the "power of the key," was worshiped in Rome, with Janus, many years before.* Hence, perhaps, the two keys that the Pope emblazons on his arms, as the ensigns of his spiritual authority. The device was familiar to the Romans, and corresponded with their ideas of such sovereignty. As the statue of Jupiter is now worshiped at Rome (or was until recently) as the veritable image of Peter, so the keys of Janus and Cybele have for ages been devoutly believed to represent the keys of the same august person.

*Torke's "Pantheon," "Cybele," p. 153. London, 1806.

THE BEGINNING OF POPERY.

THE year A. D. 434 is referred to for proof that the bishop of Rome exercised supreme authority over the Church, as to the right of calling councils. With this view of the matter, a long letter from Sixtus III. to the Eastern bishops, as establishing several of the Papal prerogatives, is quoted by Bellarmine* and others to prove that councils ought to be called by none except the Pope, and by him alone. Sixtus is represented as saying: "The Emperor Valentinian has summoned a council by our authority." It has been clearly proved, however, that the letter is wholly made up of passages borrowed from the Eighth Council of Toledo, from Gregory I., from Felix III., from Adrian and from the Theodosian and Justinian codes; and, therefore, evidently spurious, and the passage in question forged, in order to introduce a sentence supposed to have been passed by the Emperor Valentinian. A charge of immorality has been invented against Sixtus, who is supposed to have written the letter on the occasion of his having cleared himself before a council, but the acts of that council are so manifestly fabulous that even Binius and Baronius have been forced, by unquestionable evidence, to give them up, though the Emperor, whom the acts suppose to have assisted at the council, is said to have referred the pronouncing of the sentence to the Pope himself, "because the judge of all ought to

*Bell. de. Concl., lib. 2, c. 12.

be judged by none." There can be no doubt that it was in order to establish this maxim that the acts of this council were forged, as well as those of the alleged previous Council of Sinuessa (A. D. 303), which is supposed to have condemned Marcellinus, and which, at the expense of this man's reputation, is cited to exalt the See of Rome.

No writers earlier than Anastasius, librarian of the Vatican, who flourished in the ninth century, and the historian Platina, who died in 1481, have treated the charge against Sixtus as a serious fact. This letter, with other palpable forgeries, was for a long time received as genuine, but it is now wholly renounced. "If the Roman system be of God [says Collette in "The Novel-ties of Romanism"], and the Roman Church founded upon a rock, against which the gates of hell shall never prevail, surely falsehood, fraud and forgeries were not required to prop it up." To the acts of the council referred to are added those of the judgment, supposed to have been given at Rome, on the occasion of an appeal made to that See by one Polychronius, said to have been bishop of Jerusalem, and to have appealed from the judgment of his colleagues in the East to that of the bishop of Rome. This judgment has also been for a long time held up as genuine, to prove that Eastern bishops appealed to the bishop of Rome. Nicholas I., in the ninth century, appealed to these acts as genuine in a letter which he wrote to the Emperor Michael. But that they are shameful forgeries is palpable on the face of them. It is upon such a rotten foundation as this—a foundation of tradition and lying assumptions—that Romanism is built. "Antiquity," indeed! yes, the antiquity of Egyptian mysticism and Roman paganism!

The judgment is supposed to have been given while the Emperor Valentinian was the seventh time consul with Avienus, that is, no fewer than eleven years after the death of Sixtus III. Besides, it is manifest from the acts of the Councils of Ephesus (A. D. 431) and Chalcedon (A. D. 451), that Juvenalis assisted at both as bishop of Jerusalem; and the first of these two councils was held a year before the election of Sixtus III., and the latter eleven years after his death (Sixtus became bishop of Rome A. D. 432, and died A. D. 440); so that Polychronius was not bishop of Jerusalem in his time. Indeed, it may be questioned whether there ever was a bishop of Jerusalem bearing that name; it can not be found in any catalogues of the bishops of that city that have been handed down to us.*

These vain and pompous bishops had a sweet time of it. They assumed to feed the flock of God, but the flock was consumed by them. Men who love office and high salaries have, in every age, assumed that the common herd of humanity can not live and flourish without pastors—a set of titled land-sharks, who, instead of feeding and sustaining the flock of God, devour the flock of God. As long as these bishops and pastors have good livings, and as long as the flocks are safe from prowling wolves, these officers are ever so faithful and courageous; but when the wolf approaches, breathing out slaughter, and the salary is exhausted, behold how many abandon their charges and flee to the mountains for safety!

Leo I. (A. D. 450) seems to have been the first bishop of Rome who interfered with the election of bishops in other dioceses. He is reported to have interposed in

*See Bower's *History of the Popes*, vol. ii., pp. 5-6. London, 1750.

the institution of Anatolius, "by the favor of whose assent he obtained the bishopric of Constantinople";* and he is stated to have confirmed Maximus, of Antioch, and Donatus, an African bishop. But, on the other hand, other bishops arrogated the same privilege—for instance, Lucifer, a Sardinian bishop, ordained Paulinus, bishop of Antioch; Theophilus, of Alexandria, ordained Chrysostom; Eustathius, of Antioch, ordained Evagrius, bishop of Constantinople, etc.; and Acacius and Patrophilus expelled Maximus, and instituted Cyril, bishop of Jerusalem, in his stead. All these acts, and many more that might be cited, were done without any reference to the bishop of Rome. Here we have the battle of the bishops—the raging battle for supremacy. Is it not remarkable that we read of no such functionaries, and of no such ungodly stratagems, in the apostolic age!

We are still in the mystical regions of the fifth century, tracing out the successive innovations which corrupted the primitive Church, and which, by degrees, led the Church into the wilderness, where its identity was entirely lost to view. We are tracing out "the mystery of iniquity," as set forth by the apostle Paul in Second Thessalonians, second chapter, which he calls "that man of sin," "the son of perdition," who, as the representative of Popery, "opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God."

About A. D. 450, Leo, bishop of Rome, arrogantly assumed an authority never before attempted by any of his predecessors, declaring that the supreme authority over *Western churches* rested in him as bishop of Rome.

*Labbe. et Coss. Concl., tom. iv., col. 847. Paris, 1671.

"In the chair of Peter," he said, "dwelleth the ever-living power, the superabundant authority." The circumstances attending this assumption of authority are important to be noted, as it obtained the sanction of the Emperor. Hilary, metropolitan bishop of Arles, assumed the right of ordaining all Gallican bishops. Leo was made jealous because this authority was vested in a rival. Becoming highly incensed, he brought false accusations against Hilary (see his 9th and 10th Epistles), and eventually appealed to Valentinian III., at this time Emperor of the West, a weak prince, who could not cope with a man of Leo's craft, address and ambition. Leo represented Hilary as a disturber of the peace, a rebel against the Apostolic See, and even against His Majesty. The Emperor was induced to issue the famous "rescript," vesting in the bishop of Rome an absolute and unlimited authority over the Gallican churches and bishops. This "rescript" was addressed to Aetius, general of the Roman forces in Gaul, under pretense of maintaining peace and tranquillity in the Church, and in which "rescript" he stigmatizes Hilary as a traitor, and as an enemy both to the Church and State. There is strong presumptive evidence that this document was dictated by Leo himself. It is set out in full by Baronias in his *Annals* (Ann. 445). We transcribe the following passage to illustrate the nature of the power now first usurped by the bishop of Rome:

"In order, therefore, to prevent even the least disturbance in the churches, and that discipline may not thereby be infringed, we decree that, hereafter and forever, not only no Gallic bishops, but no bishop of any other province, be permitted, in contradiction of ancient custom, to do anything without the authority of the venerable Pope of the Eternal City; but, on the contrary, to them and to all men, let

whatsoever the authority of the Holy See hath ordained, or doth or shall ordain, be as law; so that any bishop being summoned to the judgment-seat of the Roman Pontiff, be thereunto *compelled by the governor of the province.*"

Thus we see how the secular arm was made subservient to ecclesiastical usurpation, the very thing that superinduced the dark ages, and out of which for the last four hundred years the Church has been trying to extricate itself. Hilary, and with him other Gallican bishops, opposed to the last this Papal encroachment, and they would never acknowledge the authority of the bishop of Rome. Notwithstanding Hilary's alleged traitorous conduct and repudiation of one of the alleged fundamentals of the Church of that age, "the sum and substance of Christianity," as the noted Bellarmine puts it, this same Hilary is claimed by the modern Church of Rome as a canonized saint, standing side by side with his opponent and oppressor, Leo! The framer of this edict did not hesitate to record a deliberate untruth when "ancient custom" was invoked as authority. No such authority can be adduced,* and even Leo himself did not, for a considerable length of time after the time alluded to, claim the authority of ordaining bishops all over the Western provinces, for in his eighty-ninth epistle, addressed to the bishops of Gaul, he expressly disclaimed the authority. "We do not," he said, "arrogate to ourselves a power of ordaining in your provinces;"† and this would warrant us in suspecting

*It was only a few years previous to this, A. D. 421, that the Emperor Theodosius referred the dispute of the election of Perigenes to the See of Patræ in Achaia, one of the provinces of Illyricum, to the bishop of that diocese, after he had consulted the bishop of Constantinople. See Cod. Theod., 1, 45, de Episcop., 1, 6.

†P. Leo, Ep. 89, quoted by Barrow. See "On the Pope's Supremacy," p. 343, Revised Edit. London, 1849.

that the edict itself is, to a great extent, spurious. But it must be specially noted, says Collette, as a fact that, while Leo placed himself at the head of the Western bishops, he admitted the superior authority of the State, appealing, on all occasions, to the Emperor as his superior in ecclesiastical matters, under whose authority alone, since the appearance of the first Christian emperor, all the early general councils were convoked, who, as Eusebius expresses the sentiment of those days (referring to Constantine), “as a common bishop appointed by God, did summon synods of God’s ministers.”*

Here follow other innovations upon the apostolic order of things. But up to this date we find no trace of the origin of infant baptism, nor any trace of the substitution of sprinkling for immersion. We find that in 460, Leo, bishop of Rome, ordered the observance of four fasts, namely, Lent, Whitsuntide, the Seventh and Tenth Months.

*Euseb. de Vit. Const. 1, 44, p. 524. Cantab, 1720.

INVOCATION OF SAINTS.

THE first recorded act we can find of the invocation of a saint, is when the body of Chrysostom was transported to Constantinople in 470. The Emperor Theodosius knelt down before it, prayed for it to forgive his parents, who had persecuted it while living. But this profane superstition was rebuked by the so-called "Fathers of the Church" at the time of its occurrence.

Nicephorus, in his Ecclesiastical History, informs us that one Peter Gnapheous, patriarch of Antioch (A. D. 470), was the first who introduced invocation of saints into the prayers of the Church, and ordered that the "Mother of God" should be named in every prayer. But this man was infected with the Eutychian heresy, for which cause he was condemned by the Fourth General Council. A superstition, which was hitherto only private, became public; the commemoration of the saints was changed into invocation; preachers, instead of addressing their discourse to the living, to excite them to imitate the actions of their dead, began now to direct their prayers to the dead on behalf of the living. But, as yet, the practice was restricted to a sect of the Greeks; the Latins did not receive the doctrine till one hundred and twenty years further down the stream of innovation, where the stream began to widen more and more.

THE EUCHARIST.

ABOUT A. D. 49 another innovation was attempted, but, for the time being, it was checked. In the celebration of the "eucharist," a custom had arisen of soaking or dipping the bread for those who would not drink wine. Julius, bishop of Rome in A. D. 340, condemned this practice, notwithstanding which fact, the custom was subsequently reintroduced into the Roman Church. About A. D. 440 the Manichees, who held wine in abhorrence, attempted to introduce the practice of taking the communion under one species only, namely, the bread. (Parenthetically we would remark that some of the Manichees still survive, judging by the disturbance they raise in some of our congregations.) Leo (A. D. 450)* and Gelasius (A. D. 492), both bishops of Rome, condemned this heresy in express terms, and ordered that the communion should be received entire, as instituted by our Lord, or not at all. The words of Gelasius are so precise and so contradictory to the teaching of modern Rome, that we have only to quote them to convict the Roman Church of imposing on believers a doctrine most emphatically condemned by a bishop of their own Church. His words are :

"We find that some, having received a portion of the holy body only, do abstain from the cup of the holy blood, who, doubtless (because they are bound by I know not what superstition), *should*

*Leon. Mag. Oper. Lut., 1623, col. 108, Sermon iv., de Quadrag.

*receive the whole sacrament, or be driven from the whole; for the dividing of one and the same mystery can not be done without sacrilege.**

As connected with what many theologians call the eucharist, and, as we learn from the New Testament, improperly, this period should not be passed over without recording the deliberate opinion of this same Gelasius, bishop of Rome, on what is now deemed a fundamental doctrine of the Roman Church of the present day. We allude to transubstantiation; that is, the alleged conversion of the substance and nature of the elements of bread and wine, after the consecration by the priest, into "*the very and real body and blood*" of our Savior Jesus Christ. We place in parallel columns the dictum of Gelasius and the decree of Trent, clearly showing that transubstantiation was an invention after this date.

GELASIUS, A. D. 492.

"Certainly the sacrament of the body and blood of our Lord, which we receive, are a divine thing; because by these we are made partakers of the divine nature. Nevertheless, the *substance or nature* of the bread and wine cease not to exist; and, assuredly, the *image and similitude* of the body and blood of Christ are celebrated in the action of the mysteries."

DECREE OF TRENT, A. D. 1551.

"By the consecration of the bread and wine, the *whole substance* of the bread is converted into the substance of the body of Christ, and the *whole substance of the wine* is converted into the substance of his blood; which conversion is suitably and properly called by the Catholic Church, transubstantiation."[†]

The contradiction between the opinion of Pope Gelasius and the decree of the Trent Council, which

*Gelas. in Corp. Juris Canon, Decret. Grat. tert. pars. de consecr. dist., ii. chap., col. 1,168. Ludg., 1661. And tom. i., col. 1,918. Ludg., 1671. (The Latin text is before us.)

[†]Concil. Trid. Sessio XIII., Decret. de Sanct. Euchar. Sacramento, cap. iv., De Transubstantiatione.

now molds and directs the power and politics of the Church of Rome, is so manifest, that no one can be surprised to find a desperate attempt made to explain away the otherwise apparent heresy of an early bishop of Rome. Baronius and Bellarmine were foremost in their endeavors to explain the difficulty boldly confronting them. They hit upon the expedient of declaring that some other person of the name of Gelasius, but not Gelasius the bishop, was the writer of the treatise in question. The Roman Catholic historian, Dupin, however, has exposed the hollowness of this "pious fraud," and proves incontestably that the work in question is the genuine production of Pope Gelasius, who was bishop of Rome A. D. 492,* and by holding on to this doctrine, the Church of Rome stands convicted before the intelligent world of introducing a shameful innovation into the creed of the Apostolic Church.

* *Vide* Dupin. Ecc. Hist., vol. i., p. 250. Dublin, 1723.

IMAGES AND EXTREME UNCTION.

AT the beginning of the sixth century (A. D. 500) *images* began to be used in the churches, but as *historical memorials* only (we recently saw the image of President Garfield in a Sunday-school room, which is not an uncommon sight in certain localities), for which purpose alone they continued to be used for about one hundred years thereafter. Even this use of images received from various bishops severe reprobation. Within their several dioceses they caused them to be broken in pieces, in regular iconoclastic style. This was the incipient stage of image worship. Its full development is yet to come.

Though the gift of miraculous healing ceased with the apostles, yet, about A. D. 528, some imaginative heretics retained the use of *unction*, no doubt in imitation of the practice referred to by the apostle James in his Epistle (v. 14). Bathers on leaving the bath, and wrestlers on entering the arena, were, at the time of which we write, anointed with oil. Christians, in imitation of these customs, anointed with oil those who were baptized (immersed), as being purified and singled out to contend with the world. This *unction*, as yet, formed no part of the "sacrament," which Rome subsequently incorporated in her Seven Sacraments. The Valentinian heretics arrogated to themselves the gift of the apostles, and anointed their sick with oil on the approach of death. They pretended that this anointing,

accompanied with prayers, would conduce to the salvation of the soul, though not to the healing of the body. This superstition found no supporters except among this sect of heretics. Innocent I., in his letter to Decentius, bishop of Eugubium, refers to the custom of anointing the sick with oil, which was to be exercised not merely by the priesthood, but by all the faithful, and was, therefore, evidently not considered a sacrament. The practice subsequently gained ground, and about A. D. 523, Felix IV., bishop of Rome, engrafted it on other religious ceremonies, and first instituted the right of *extreme unction*, by declaring that such as were *in extremis* (at the point of death) should be anointed.* Ceremonies were, in course of time, superadded, and ultimately, but long after, extreme unction was made to receive the quality of a *sacrament*. It is evident that this pretended sacrament is derived chiefly from paganism, as are many other rites and dogmas now recognized and legalized, not only by the Papal Church, but also in Protestant churches.

In A. D. 529, Benedict, of Nursia, founded the order of Benedictine monks.†

In A. D. 535, Agapetus I. ordained processions before the festival of Easter. Processions, as religious rites, are of great antiquity, and evidently of pagan origin. With the Greeks and Romans they took place chiefly on the festivals of Diana, Bacchus, Ceres, and other deities; also before the opening of the games in the Circus; and in the spring, when the fields were sprinkled with holy water to increase their fertility.

*Polydore Vergil, b. v., c. iii., p. 102. London, 1551.

†Mosheim's Ecc. Hist., Cent. vi., pt. ii., p. 448, vol. i. London, 1825.

The pagan priests were accustomed to head them, carrying images of the gods and goddesses to be propitiated, and either started from certain temples or from the capital. The first processions mentioned in ecclesiastical history are those set on foot at Constantinople, in the time of Chrysostom. The Arians of that city, being forced to hold their meetings outside of the city, went thither night and morning, singing anthems. Chrysostom, to prevent them from perverting the Catholics, adopted counter processions, in which the clergy and people marched by night, singing hymns and carrying crosses and torches. From this period the custom of processions was introduced into the Eastern and Western Churches.*

In A. D. 538, Vigilius, bishop of Rome, ordered that the priest, standing at the altar, should turn his face to the east, which was an old pagan custom; and from this there originated another custom, that of placing the altar to the east of the chapel. Vitruvius, an eminent architect of the age of Augustus, informs us that when the pagans built their temples, they placed their choir and principal idols toward the east. (Even in this enlightened age some congregations of professed Christians find it difficult to locate the organ and the choir.) "Let those," he said, "who sacrifice toward the altars, look to the east of the heavens, as also the statue which is to stand in the temple, * * * for it is necessary that the altars of God be turned to the east."† The ancient Romans turned to the east when they sacrificed. The custom, therefore, was of pagan origin. Mosheim,

*Chrysost. Or. contr. lud. et theatre; Basil Ep. 207, al. 63; Ambrose Ep. 40 ad Theodos. n. 14.

†Lib. iv., c. v., Edit. de Laet. Amst., 1649.

in his chapter on "Rites and Ceremonies," says that "nearly all the people of the East, before the Christian Era, were accustomed to worship with their faces turned toward the sun-rising; for they all believed that God, whom they supposed resembled light, or rather to be light, and whom they limited as to place, had his residence in that part of the heavens where the sun rises. When they became Christians they rejected the erroneous belief; but the custom which originated from it, and which was very ancient and universally prevalent, they retained. Not to this hour has it been wholly laid aside."* The ancient idolaters used to worship the sun, turning to the east (Ezek. viii. 16, and Deut. iv. 19). The Manichees also prayed toward the east. Leo I., bishop of Rome (A. D. 443), ordained that, in order to discern Catholics from heretics, the former should turn toward the west to pray.† In the Christian temples at Antioch, in Syria, the altars were placed toward the west, and not toward the east.‡

To Vigilius is also attributed the institution of the feast of the Purification of the Virgin Mary, or Candle Mass. That was also of pagan origin. The pagans were accustomed, in the beginning of February, to celebrate the feast of Proserpine with burning of tapers. To make the transition more easy from paganism, they instituted on the same day a feast, and burned tapers in honor of the Virgin Mary. According to Picard, the

*Eccles. Hist., cent. ii., pt. ii., cap. iv., sec. 7.

†"Ad occidentem conversi Deum colerunt." Binus Concl., tom. i., fol. 932, Colon, 1606. And Cardinal Baronius' Annal., ann. 443, num. 5, tom. vii., p. 556.

‡Socrat. Eccles. Hist., in Euseb., lib. v., c. xxii. London, 1709.

institution of this feast is attributed to Gelasius I., in the year 496; and the *procession of wax lights*, to drive away evil spirits, to Sergius I., in the year 701.*

*Ceremonies et Contumes Religieuses, vol. i., pt. ii., p. 163, notes c and d. Amsterdam, 1723.

UNIVERSAL BISHOP.

TOWARD the latter part of the sixth century (595), John, patriarch of Constantinople, assumed the title of *Universal Bishop*. Pelagius II., and after him his successor, Gregory, both bishops of Rome, were shocked at the assumption of such a title by any individual, and denounced the act in the strongest terms of reprobation. Gregory, in his letters to the Emperor, said: "I confidently assert whoever calls himself the universal bishop, is the forerunner of Antichrist." Here are his precise words:

"I, indeed, confidently assert that whosoever either calls himself, or desires to be called, *Universal Priest*, that person, in his vain elation, is the precursor of Antichrist, because, through his pride, he exalts himself above the others."*

So spoke the bishop of Rome at that time. And as a question of historical fact, he publicly asserted that none of his predecessors did ever assume the impious title of "universal bishop."

Pontifex Maximus was of pagan origin. Dionysius, of Halicarnassus, gives a description of the "Supreme Pontiff" of the ancient Romans in his "Life of Numa Pompilius," as also does the historian Livy. We find coins in the time of the Cæsars, on which the Emperor was called "Pont. Max.," and even "Summus Sacerdos." The heathen historian Zosimus (A. D. 426) gives the following account of the title before it was

*Gregor. I., Epist., lib. v.; Epist. viii., opera., tom. ii., p. 742. Edit. Bened., 1705.

assumed by a Catholic bishop. He says that "among the Romans, the persons who had the superintendence of sacred things were the pontifices, who are termed Zephyræi, if we translate the Latin word 'pontifices,' which means bridge-makers, into the Greek." He proceeds:

The origin of the appellation was this. At a period before mankind was acquainted with the mode of worshipping by statues, some images of the gods were made in Thessaly. As there were not then any temples (for the use of them was likewise unknown), they fixed up these figures of the gods on a bridge over the river Pevensa, and called those who sacrificed to the god Zephyræi—priests of the bridge—from the place where the images were first erected. Hence the Romans, deriving it from the Greeks, called their own priests *Pontifices*, and enacted a law that kings, for the sake of dignity, should be considered of the number. The first of the kings who enjoyed this dignity was Numa Pompilius. After him it was conferred not only upon the kings, but upon Octavianus and his successors in the Roman Empire. Upon the elevation of any one to the imperial dignity, the pontifices brought him the priestly habit, and he was immediately styled *Pontifex Maximus*, or Chief Priest. All former emperors, indeed, appeared gratified with the dedication, and willingly adopted the title. Even Constantine himself, when he was emperor, accepted it, although he was seduced from the path of rectitude in regard to the sacred affairs, and had embraced the Christian faith. In like manner did all who succeeded him, till Valentinian Noleus; but when the pontifices brought the sacred robe in the accustomed manner to Gratian, he, considering it a garment unlawful for a Christian to wear, rejected the offer. When the robe was returned to the priests who had brought it, their chief is said to have made an observation, "If the Emperor refuses to become *pontifex*, we shall soon make one."*

We shall have more to say about the supremacy of the Pope of Rome. We suppose those traditionists reasoned just as modern innovators reason, that because the Word of God does not expressly condemn innova-

*Zosimus, b. iv., c. 36, p. 125. Edit. Græce et Latine, Lipsæ, 1784—English translation.

tions, or because of the silence of the Scriptures, therefore they may be received and innocently practiced. The reader will have noticed that in all the innovations we have introduced, running through four centuries, not an appeal was made to the New Testament for scriptural support. Because of the "silence of the Scriptures," tradition was introduced without stint, and "cunning craftiness" superseded the law and authority of Jesus Christ.

The seventh century is prolific of outrageous innovations upon the primitive or apostolic Church. About the year 600, "saints" (so-called) began to occupy the places of the "*dei minores*" of the pagans; that is, of the little household gods of the pagans. To these "saints" churches or chapels were now dedicated, and festivals and sacrificing priests appointed, somewhat typical of the festivals and human mediators that have stealthily come in to disturb and neutralize the work of the reformers of the nineteenth century. Invocation of saints, which was hitherto a private superstition, now began to be publicly practiced, but not yet as an accepted church doctrine. About the same time Gregory entered the name of the Virgin Mary in the Litanies, with the *Ora pro nobis**—"pray for us."

The modern dogma of the invocation of saints is also evidently derived directly from paganism. Apuleius, to whom we have already referred, in his book—"De Deo Socratis"—thus describes the pagan system: "There are," he said, "certain middle divinities, betwixt the high heavens and this lower earth, by whom our prayers and merits are carried to the gods. They are called demons in Greek; they carry up the prayers of men to

*Polydore Vergil, b. viii., c. i., p. 143. London, 1551.

the gods, and bring down the favors of the gods to men ; they go and come, to carry on one side the petitions, on the other relief ; they are as interpreters and salvation-carriers from the one to the other." Is not this a similar dogma to that which we find in the Trent Catechism? Let us see : " We ask the saints, because they have credit with God, that they may take us into their protection, to the end that they may obtain from God those things we stand in need of."* Different men and trades of the present age have their patron saints, and so had the pagans of old.

About the beginning of the seventh century the doctrine of purgatory began to assume a more defined form, though the theory as to the nature of the punishments differed from the Romish teaching of the present day. It came now to be supposed that departed souls expiated their own sins (a doctrine not now admitted, for, in the Popish purgatory, sins are supposed to be forgiven) in various ways—by baths, ice, hanging in air, etc. This was Gregory's theory,† founded on well-known pagan fables.

*Cat. Concl. Trid., part iv., cap. vii., q. 3.

†Greg., lib. iv., Dialog., c. iv., p. 464, tom. ii. Paris, 1706.

SACRIFICES FOR THE DEAD.

THE Eucharist, which hitherto had been regarded as simply a *sacrament for the living*, now began to be offered as a *sacrifice for the dead*. The offerings bestowed in memory of the piety of the departed were in the form of alms;* these now were called oblations, and formed part of the sacrament itself, and were offered in expiation of the sins of the departed. On receiving the offerings made by the people, the officiating ministers besought God that those fruits of charity might become acceptable to him. The prayers or orisons offered on these occasions were retained, but instead of being rehearsed over the eleemosynary gifts of the faithful, they were pronounced over the elements of bread and wine, designated the body of Jesus Christ.

The mists of superstition grow denser and denser as we come down the stream of time, and as we dive into the Dark Ages. Gregory I. composed the office of the mass; and, according to Platina, in reducing the service to a uniformity of worship in the Western churches, the universal use of the Latin language was enjoined. Since then the Latin tongue has ever continued to be

*“Scultetus *Medulla Theologiæ Patrum*.” Amstel., 1603, p. 307. On examination of Scultetus’ work, the reader will be satisfied that the attempt to identify the Romish mass with the oblations or offerings of the early Christians must be abandoned by the modern Church of Rome. Scultetus was a Professor of Divinity at the University of Heidelberg (1598); see also B. Rhenan, in *loc. Annot. to Tertullian. Frank*, 1597, p. 43.

the medium through which the basest superstitions have been communicated to the people, and a dialect in which the plain will of God has been purposely concealed by a wily priesthood. All through the Dark Ages learning and literature were confined to a few persons of the Papal hierarchy, and the priesthood of Rome, having hidden away all scriptural knowledge in a dead language, and beyond the reach of the masses, mentally and morally enslaved the ignorant masses; and to this day the mummeries of Rome, mystic Babylon, are repeated through the Latin language.

UNCTION AND WAX CANDLES.

GREGORY likewise introduced *unction* into priestly orders, and enjoined the adoption of pontifical habits. He ordained the use of incense and the relics of saints at the consecration of chapels, spaces for the reception of tapers, and their being lighted in daytime. He ordered pictures of the Virgin Mary to be carried about in processions, and statues to be erected in church chapels for religious purposes; and, according to Polydore Vergil, first ordered that neither flesh, milk, butter, eggs, etc., should be eaten on days set apart for fasting.*

Just think of it!—even some of the Disciples of Christ, who claim to be *par excellence* the restorers of primitive Christianity, construct “memorial windows” in houses of worship, with the names of sinful saints pictured upon them, and these names, or images, are to be remembered and adored because of the money the donors have invested in them! We have seen the images of presidents and governors suspended behind the pulpit. Are these *our* patron saints? Is this the doctrine of the invocation of saints? Is it any wonder that some of *our* young clergy have an itching for episcopacy, and that one of them recently predicted that before ten years our preachers would adopt some form of episcopacy. As to *power*, some already occupy that delectable position.

In A. D. 604, Sabinian, successor to Gregory, is said

*B. vi., c. iv., p. 119. London, 1551.

by Platina to have ordered that lamps should be kept perpetually burning in the places of meeting. This, as is generally known, is still enjoined by the Papal ritual. The Egyptians, according to Herodotus, were the inventors of the ceremony. The pagan Romans afterward adopted it, the office of the vestal virgins being to keep these lamps always lighted. Apuleius describes the pagan Roman processions as being attended by priests in surplices, the people in white linen vestments singing hymns and carrying wax candles in their hands.* This ceremony is practiced to this day in Romish countries. Lactantius often refers to the custom as a ridiculous superstition, deriding the Romans "for lighting up candles for God, as if he lived in the dark."†

In the use of these lighted tapers there is supposed to be a hidden mystery. Among the modern Romans, as well as among the heathen, to whose religions the practice is common, it has reference to some evil spirits which are supposed to be present. Among the Tungusian, near the lake Baikal, in Siberia, wax tapers are placed before the gods or idols of that country.‡ In the Molucca Islands wax tapers are used in the worship of Nito, or devil, whom these islanders adore (Hurd's "Rites and Ceremonies," p. 91, col. i., and p. 95, col. 2). "In Ceylon," says the same author, "some devotees, who are not priests, erect chapels for themselves, but in each of them they are obliged to have an image of Buddha, and light up tapers or wax candles before it,

*Apuleius, vol. i., *Metam.* cap. ix., pp. 1,014–1,016, and cap. x., 1,010–1,051. Leipsic, 1842.

†Lactantius, "*Institut.*," lib. vii., cap. ii., p. 289. Cambridge, 1685.

‡See "*Asiatic Journal*," vol. xvii., pp. 593, 696.

and adorn it with flowers." Now mark, if you please, the contrast between Romanism and paganism! The conversions they boast of can only be a change of name. So far we have not found the organ or the violin, or the trumpet, in the worship of the first six centuries; but we shall find the organ in the worship before long.

In A. D. 607, Phocas having obtained the empire by the murder of the Emperor Mauricius, his predecessor, with his wife and five children, made common cause with Boniface III. against Cyriacus, bishop of Constantinople, who refused to countenance his murderous and traitorous deeds. The compact was, that Boniface should recognize Phocas as lawful emperor, and that the latter should recognize the Church of Rome to be the head of churches, and the bishop of that see as sovereign and universal bishop. This spiritual title was thus given and confirmed to the bishop of Rome by imperial edict, and not by divine right. It is under this title—"universal bishop"—that the succeeding bishops of Rome held their ecclesiastical "primacy."

In the same year Mohammed appeared in Arabia; so that the Eastern and Western Antichrists appeared simultaneously. From this period we date the reign of Popery in fact, and properly. Both these despotisms become a terrible scourge to the Church of Jesus Christ, and corrupt and destroy it beyond description. No wonder "the woman [the Church of Christ] fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and threescore days"—twelve hundred and sixty years (Rev. xii. 6). Superstition now spread rapidly, and the simplicity and purity of the Christian faith soon became almost extinct.

FEASTS OF ALL SAINTS.

IN the year 610, Boniface IV. consummated the act of pagan idolatry by opening the Pantheon at Rome, and substituting therein images of the so-called saints, in place of the pagan deities, consecrating the place for that purpose; hence the "Feasts of All Saints." At this time also *tonsure* was introduced. The tonsure was an old pagan custom, and was practiced in imitation of the ancient priests of Isis.* The tonsure was the visible inauguration of the priests of Bacchus. Herodotus mentions this tonsure in these words:

The Arabians acknowledged no other gods than Bacchus and Urania (*i. e.*, the queen of heaven), and they say that their hair is cut in the same manner as Bacchus's is cut; now they cut it in a *circular form*, shaving it around the temples.†

The priests of Osiris, the Egyptian Bacchus, were always distinguished by the shaving of their heads.‡ The distinguishing feature of the priests of pagan Rome was the shaven head,|| and this was equally so in China and India. More than five hundred years before the Christian Era, Gautama Buddha, when instituting the sect of Buddhism in India, first shaved his own head in obedience, as he pretended, to a divine command, and

*Polyd. Vergil (book iv., c. 10) thinks this custom came from Egypt, where the priests were shaven in token of sorrow for the death of their god Apis.

†Herod. "Historia," lib. iii., cap. 8, p. 185. Paris, 1592.

‡Macrobius, lib. i., c. 23, p. 189, Sanct. Colon, 1521.

||Tertullian, vol. ii., "Carmina," pp. 1,105-1,106, Opera. Paris, 1844.

was known by the title "shaved head"; and "that he might perform the orders of Vishnu, he formed a number of disciples of shaved heads like himself."* The priests and Levites were forbidden to "shave their heads in a round" (Ezek. xlv. 20; Lev. xix. 27, and xx. 5). Modern Papists, not being under the Mosaic law, prefer the pagan custom. The custom of shaving the crown was adopted by the Donatists. Optatus, bishop of Mela, in Africa (A. D. 370), reproved them for this, saying: "Show where it is commanded you to shave the heads of the priests; whereas, on the contrary, there are so many examples furnished to show that it ought not to be."† It is certain that the custom was not sanctioned, if, indeed, it was not condemned, at the beginning of the fourth century; for by the fifty-fifth canon of the Council of Elvira (at which nineteen bishops were present, including Hosius of Cordova, twenty-six priests assisting, besides deacons), it was declared that priests who had only a shaven crown like idolatrous sacrificers, yet did not sacrifice to idols, after two years might receive communion.‡

It is apparent that when men once begin to drift away from the word of God, they immediately begin to take advantage of the "silence of the Bible," and, on this sophistical plea, they lose respect for the word of God by essaying to patch up human expediciencies, by submitting human plans, by trying to make the gospel

*See Kennyd's "Buddha" in "Ancient Hindoo Mythology," pp. 263-264. London, 1831.

†Optatus, lib. contra Parmenion, Oper. de Schism. Donat. fol. Paris, 1679.

‡Mosheim's Eccl. Hist., cent. vii., part ii., p. 28, vol. ii. London, 1768.

attractive and catching to a captious world, and by introducing novelties that "will do no harm," etc.

We have it in history that in the year A. D. 617 invocation of saints generally was first used in the public liturgies in the Latin Church under Boniface V. In 620, this same Boniface confirmed the infamous law by which churches became places of refuge to all who fled thither for protection. The custom has no doubt the merit of being of very ancient date, being of pagan origin,* and the Jews also encouraged it; but with this difference, that the Jews extended their protection to such who had committed crimes through some unfortunate accident, or without intention of malice; but the Romish priests threw the protection of the Church over notorious criminals.†

In 631, the festival of the Exaltation of the Cross was instituted by the Emperor Heraclius; which was also established in the West by Honorius I., bishop of Rome, though Polydore Vergil places the Invention and Exaltation of the Cross in the year 1260, which is probably more correct (P. Vergil, b. vi., c. vii., p. 122; London, 1551.‡)

*Mosheim, *Eccl. Hist.*, cent. vii., part ii., p. 28, vol. ii. London, 1768.

†Picard's "*Ceremonies et Contumes Religieuses*," p. 29, vol. i. Amsterdam, 1723.

‡See Baronius' *Annals*, ad. ann. 628, and Beaumgarten's "*Earlant-erung der Christi Alterthumer*," p. 310, quoted in Reid's edition of Mosheim's *Eccl. Hist.*, 1852, p. 253.

ELECTION OF BISHOPS BY EMPERORS.

It was in the year 666 that Vitalius, bishop of Rome, first ordered divine service to be celebrated everywhere in the Latin tongue,* in which mystic language, unknown by the common people, the deviltry of Rome was to be carried on. But it does not appear that this order took the form of a binding decree, since the Latcran Council, A. D. 1215 (as after observed), relaxed the custom under peculiar circumstances.

Fleury records the first instance of a council of bishops (682) undertaking to absolve the subjects of a king from their allegiance; which assumed power soon passed into the hands of the Pope.†

Before this time (A. D. 685), the election of the bishop of Rome had been reserved for the confirmation of the Emperor; and this rule continued in operation until the time of Pelagius II., A. D. 578. Platina, in the life of this Pope, said: "Nothing was then done by the clergy in the election of a pope, unless the Emperor approved the election."‡ Pelagius was chosen during the siege of Rome, but he sent Gregory, who afterward became Pope, to the Emperor to excuse himself for having been elected without his confirmation. Gregory I.

*Wolphius *Lect. Memorab. Centenar. Numeris Bestia Apoc.* xiii., p. 149. Frankfort, 1671.

†Fleury's *Eccl. Hist.*, lib. xl., p. 71, tom. ix. Paris, 1703. And tom. ix., p. 71. Paris, 1769.

‡Plat. in *Pelagio II.*, p. 18. Colon, 1568.

was also elected by the Emperor's consent. The election continued to be in this form until 685, when the Emperor Constantine first remitted the right in favor of Benedict II., the fact being that the emperors of the East had almost lost their influence in the West. But when the Empire was re-established in the West under Charlemagne, Adrian I. (A. D. 795), in synod, delivered over to the Emperor the right and power of electing the bishop of Rome and ordaining to this See. He, moreover, decreed that archbishops and bishops in every province should receive investiture from him; and if a bishop were not commended and invested by the Emperor, he was not to be consecrated by any other; and any person acting against this decree was to be subjected to the ban of anathema. This is testified in the Roman canon law.* Louis, the son of Charlemagne, waved his right; but Lothaire, his son, resumed and acted upon it. The right was maintained until the time of Adrian III. (885). The prerogative was not given up without a struggle. The Emperor still elected some bishops of Rome after this. Some, indeed, were deemed anti-popes; yet Clement II. (A. D. 1046) is reckoned a true pope, though elected by the Emperor. It was not really till A. D. 1080, under Gregory VII., that the Emperor's right was wholly superseded by the Curia Romana,† as the judicial powers of the Pope are now designated.

*Corp. Jur. Can., vol. i., dist. 63, cap. 22. Paris, 1695.

†See Burnet's *Vindication of the Ordinations of the Church of England*, pp. 51-99. London, 1677.

INTRODUCTION OF INSTRUMENTAL MUSIC

THERE is just the same scriptural authority for the use of the organ in Christian worship as there is for the use of the mass, image worship, invocation of saints, purgatory, auricular confession, etc., in Christian worship. The Greeks as well as Jews were wont to use instruments as accompaniments in their sacred songs. The converts to Christianity accordingly must have been familiar with this mode of singing; yet it is generally believed that the primitive Christians failed to adopt the use of instrumental music in their religious worship. The Greek word *ψάλλειν* (*psallein*), which the apostle uses in Eph. v. 19, has been taken by some critics to indicate that they sang with such accompaniments. This same is supposed by some to be intimated by the golden harps which John, in the Apocalypse, put into the hands of the four-and-twenty elders. But if this be the correct inference, it is strange, indeed, that neither Ambrose (in Psl. i. Præf. p. 740) nor Basil (in Psl. i., vol. ii., p. 713) nor Chrysostom (Psl. xli., vol. v., p. 121), in the noble encomiums which they severally pronounce on music, makes any mention of instrumental music. Basil, indeed, expressly condemns it as ministering only to the depraved passions of men (Hom. iv., vol. i., p. 33), and must have been led to this condemnation because some had gone astray and borrowed this practice from the heathen.

Thus it is reported that at Alexandria it was the cus-

tom to accompany the singing with the flute, which practice was expressly forbidden by Clement of Alexandria in A. D. 190 as too worldly, but he then instituted in its stead the use of the harp. In the time of Constantine the Great, the Ambrosian chant was introduced, consisting of hymns and psalms sung, it is said, in the first four keys of the ancient Greek. The tendency of this was to *secularize* the music of the Church and to encourage singing by a choir.

The general introduction of instrumental music can certainly not be assigned to a date earlier than the fifth or sixth centuries; yea, even Gregory the Great, who, toward the end of the sixth century, added greatly to the existing church music, absolutely prohibited the use of instruments. Several centuries later the introduction of the organ in sacred service gave a place to instruments as accompaniments for Christian song, and from that time to this day they have been freely used with few exceptions. The first organ is believed to have been used in church service in the thirteenth century. Organs, however, were in use before this in theaters. They were never regarded with favor in the Eastern Church, and were vehemently opposed in some of the Western churches. In Scotland no organ is allowed to this day, except in a few Episcopal churches.*

The early reformers, when they came out of Rome, removed them as the monuments of idolatry. Luther called the organ an ensign of Baal; Calvin said that instrumental music was not fitter to be adopted into the Christian Church than the incense and the candlestick; Knox called the organ a kist (chest) of whistles. The Church of England revived them, against a very strong

*Cyc. Bib., Theo. and Eccl. Literature, vol. vi., p. 759.

protest, and the English dissenters would not touch them.*

Nero greatly admired the water-organ (*Sueton.*, c. 41, "Reliquam dici partem per organa hydraulica novi et ignoti generis circumdixit"). In ecclesiastical history Pope Vitalian I. figures as the introducer of the organ, and the date assigned is 666. St. Augustine and Isadore of Seville serve as authority for this statement. It appears, however, from the records of the Spanish Church, that the organ was used there two centuries previous to this date. In Africa the organ had been in common use for some time previous, and it is from that country probably that it was introduced into Spain. In the West the organ was not common until the tenth century. St. Aldhelm, who died in 709, describes one with golden pipes in England; but as late as 757, when Pepin the Short received from Constantine Copronymus an organ as a present, it is mentioned as a great wonder. It was placed in the Church of St. Corneille, at Compiègne, but whether that instrument was then used for ecclesiastical purposes is a matter of controversy. The time when the wind organ took the place of the water-organ is not ascertained; some say in the seventh century.† A bishop of Freysingen, Germany, in the ninth century sent to Pope John VIII., at Rome, an organ and singers, as a mark of distinguished honor.

There is no warrant in the New Testament for their use. (a) There is no example of such by Peter, Paul, James, John, or the Master himself, nor by any others in the apostolic age; nor have we any in the first three centuries; nor until the mystery of iniquity was strongly

*Ibid, p. 762.

†McClintock and Strong's Cyclopaedia, vol. vii., p. 425.

at work. (b) We have no command either to make or to use them. It is claimed that *ψάλλοντες* in Eph. v. 19 requires playing on strings; but that is expressly declared to be done in the heart (see in a following paragraph). (c) We find no directions, formal or incidental, for their use; while we have line upon line about singing—what to sing, when to sing, how to sing.

Instruments were not used in the worship of the ancient synagogue. They belonged to the tabernacle and the temple, especially the latter; but were never in the congregational assemblies of God's people. The trumpet and other loud instruments were used in the synagogue, not to accompany the psalm, but in celebrating certain feasts (Lev. xxv. 9; Num. x. 10; Psal. lxxxii. 3). There was a feast of trumpets (Lev. xxiii. 24; Num. xxix. 1). They were used for proclamation in going to war, in moving the camps, in assembling the congregation, as well as in triumphs, coronations, and other extraordinary occasions (Num. x. 1-10; Lev. xxv. 9; 1 Kings i. 34; Joel ii. 1; Jer. vi. 1, *et al.*). Such celebrations resembled our day of independence, but were much more devotional, and, withal, ceremonial in their meaning. Conrad Iken tells us that the Sabbath-day was introduced with blowing trumpets at the synagogues six times. At the first blast they dropped the instruments of husbandry and returned home from the field. This was on Friday evening, as we call it. At the second blast they closed all the offices, shops and places of business. At the third blast pots were removed from the fire, and culinary occupation was suspended. The other three blowings were to designate the line between common and sacred time. All of these uses, though connected with the worship, were entirely

different from the psalmody in which they were used at the temple; but (a) no hint is given in the Old Testament or in the New that instruments were ever used in the synagogue worship. (b) Orthodox Jews do not allow the organ or any other instrument in their synagogues; only Reformed or Liberal Jews have introduced the organ and many other innovations. (c) Archæologists (Prideaux, Hahn, Calmet, Townsend, *et al.*) make no mention of instruments in the worship, while they describe minutely the furniture of the synagogue; and Hahn particularly notices the singing of the doxologies, such as Psa. lxxii. 18; lxviii. 1; xcvi. 6; cxiii. 1. Iken gives four doxologies for the Sabbath, but no organ or harp *

A fearful responsibility rests upon those persons who have introduced the organ or other instruments into the spiritual worship of God. Some weak-minded people, vain and thoughtless, might be excused on the ground of ignorance; but what a terrible burden of responsibility must rest upon editors and pastors and preachers, who, knowing that the use of the organ and select choirs in the public worship is wholly unscriptural, and an invention borrowed from the carnal world, nevertheless encourage these innovations by their silent approbation, and never lift as much as the little finger of rebuke. Once we were a unit; now we are divided; who is responsible—good men or bad men, God or the devil?

*Cycl. Bib., Theo. and Eccl. Literature. McClintock and Strong, vol. vi., p. 762.

PRIVATE MASSES.

ABOUT the beginning of the eighth century the practice of saying private masses (that is, the priest communicating alone without the people in attendance) was introduced. This practice originated in the lukewarmness of the people, including the clergy, in their attendance on divine service. Formerly, the assembly communicated every day in the week; but devotion waxing cold, the communion was restricted to Sundays and feast days, leaving the priest alone to officiate and communicate on the other days. Hence solitary masses. The Capitular of Theodulf, bishop of Orleans (A. D. 787), expressly forbade private or solitary masses, as did the Council of Metz, A. D. 813, and the Council of Paris, A. D. 829.* This practice seems to have been creeping in as early as the previous century; for it met the rebuke of Gregory I., who said: "The priest should never celebrate mass alone; for as the mass can not be celebrated without the salutation of the priest and the answer of the people, it ought, consequently, by no means to be celebrated by a single individual; for there ought to be present some to whom he may speak, and who, in like manner, ought to answer him, and he must, withal, remember that saying of Christ, 'Where two or three are gathered together in my name, I will be present with them.'"[†] The doctors of Trent, in the

*Fleury's *Eccles. Hist.*, liv., xlv., p. 144, tom. x. Paris, 1704; and Neander's *Church History*, vol. v., p. 188. London, 1852.

†Greg. in lib. *Capitulari*, cap. vii., apud Cassand, *Liturg.* 33, p. 83. Paris, 1605.

sixteenth century, however, declared, in direct contradiction to these earlier decisions, that "if any one shall say that private masses, in which the priest alone doth sacramentally communicate, are unlawful, and, therefore, ought to be abrogated, let him be accursed."*

The *roundness* of the host was now insisted on by the Romish Church. The shape is taken from the Egyptians. "The thin round cake occurs in all the Egyptian altars."† The form symbolized the sun "But, then, what of it?" say some of our plastic and irrepressible scribes; "if the pagans practice a good thing, why may not the Roman Catholics?" And, by parity of reason, if the Methodists or Presbyterians practice a good thing, should the Disciples of Christ refuse to adopt the pleasing expediency because these parties have practiced it? "How reasonest thou, thou anti-progressive?"

In A. D. 750, Fleury, the Roman Catholic historian, tells us that the earliest instance of giving absolution to penitents immediately after confession, without waiting till their penance was fulfilled, occurred at this time in the rule established by Boniface.‡ Stephen II. was the first bishop of Rome who was carried in procession on men's shoulders on the occasion of his election. This took place in A. D. 752. It was a pagan Roman custom.||

At a council held (754) at Constantinople, image

*Concl. Trid., can. viii., sess. xxii., p. 150. Paris, 1832.

†See Wilkinson's "Egyptians," vol. v., p. 358. London, 1837-1841.

‡Fleury's Eccl. Hist., tom. ix., lib. xliii., p. 390. Paris, 1703; and tom. ix., p. 360. Paris, 1769.

||Picard, "Cérimonies et Contumes Religieuses," vol. i., pt. ii., p. 50, note g. Amsterdam, 1723.

worship was condemned,* which fact shows that a speck of conscience still flickered here and there. It was this council which first enjoined, under anathema, the invocation of the Virgin Mary and other saints.†

According to Fleury, Crodegang, bishop of Metz (763), first enjoined compulsory oral confession; but this custom was restricted to his own monastery.‡ The same bishop instituted the ecclesiastical order of canons.|| Nicholas II., in 1059, at a council in Rome, abrogated the ancient rules of the canons, and substituted others in their place. Hence rose the distinction of secular and regular canons. The former observed the decree of Nicholas II.; the latter subjected themselves to the more severe regulations of the bishop of Chartres, and were called Regular Canons of St. Augustine.§

Hitherto the payment of tithes was enjoined, but not made compulsory; but King Pepin (768) now ordered tithes to be paid by all persons to the clergy.¶

At a council held at Rome (769), a decree was passed that images should be honored, and the Council of Constantinople (A. D. 754) was anathematized.**

*Labbe. et Coss., *Concl. Gen.*, tom. vi., col. 1,661. Paris, 1671.

†Labbe. *Concl.*, tom. vii., col. 524. Paris, 1671.

‡Fleury, *Ecel. Hist.*, liv., xliii., pp. 425, 426, tom. ix. Paris, 1703.

||Le Beuf, *Memoire sur l'Histoire d'Auxerre*, tom. i., p. 174. Paris, 1743.

§Mosheim, *Ecel. Hist.*, cent. xi., part ii., pp. 312, 313, vol. ii. London, 1758.

¶Fleury, *Ecel. Hist.*, liv., xliii., p. 445, tom. ix. Paris, 1703; and tom. ix., p. 416. Paris, 1679.

**Labbe. et Coss. *Concl.*, tom. vi., col. 1,721. Paris, 1671.

IMAGES IN PUBLIC WORSHIP.

PREVIOUS to this date (787), much altercation took place as to the introduction and use of images in public worship. Irene, the Empress of Constantinople, a pagan both by religion and nationality, a woman of notoriously bad character, who poisoned her husband in order to establish her authority, entered into an alliance with Adrian, bishop of Rome, and convoked the so-called Seventh General Council, held at Nice. By her influence, the decree sanctioning the use of images in religious worship was passed.* But this decree met with decided opposition at other synodical meetings. The bishops who refused to submit to the decree were punished, persecuted or excommunicated. It need scarcely be observed that the use of images in religious exercises is of pagan origin. This council invented what is called relative worship; that is, "that the honor rendered to the images is transmitted to the prototype; and he who worships the figure, worships the substance of that which is represented by it."† And although this council asserted, with the usual bold assumption and effrontery ever assumed by the Papal Church, that this institution was established by "the holy fathers and the tradition of the Catholic Church, which from one end of the world to the other had

*Labb. et Coss. Concl., tom. vii., col. 899, Nicen II., sess. vii., action vi. Paris, 1671; and Surius Council, tom. iii., p. 150. Col. Agrip., 1567.

† Labb. et Coss. Concl., tom. vii., col. 556. Paris, 1671.

embraced the gospel," it has been shown in previous articles on images, that the doctrine of relative worship, introduced into Christian worship at this period by the Second Council of Nice, was the identical practice the heathen adopted and defended, and was specially condemned by the Fathers Arnobius and Origen of the third century, and Ambrose and Augustine of the fourth century.*

The modern custom of consecration of images, and lighting tapers before them, is only another retrograde step toward heathenism and paganism, these being ancient practices, as we read in the apocryphal book of Baruch (cap. vi.) of the Babylonian idolaters. It was a mark of religious veneration to kiss images (1 Kings xix. 18), as do the modern Romanists. Miracles, too, were attributed to images by the pagans, as now by the modern Romanists. The alleged modern examples are so numerous that they need not here be repeated.

*Arnob., lib. v., c. ix. and c. xvii. Leipsic edit., 1816; Origen Cont. Cels., lib. vii., c. xlv. Paris, 1733.

THE REAL PRESENCE.

It will now be in order to give some account of the progress of the doctrine of the alleged real, or substantial, presence of our Lord in the sacred emblems. The sacrament of the Lord's Supper, or the celebration of the "eucharist," was regarded as the most solemn act of the Church. Figurative and mystical language was applied to it, particularly by members of the Greek Church; as, for instance, when Chrysostom spoke of the recipients' mouths being made red with the blood. The elements themselves took the names of the things they represented: the cup of the blood; the bread of the body of Christ. Augustine, of the fifth century, gives us several examples of this, which it is not necessary to reproduce here. While it is quite true that many of the early writers spoke of the elements as the body and blood of Christ, in terms which, when taken literally and detached from their context, might be construed as favoring the Romish doctrine; yet such an interpretation becomes wholly impossible of acceptance when we find these same Christian writers, in succession, from the very earliest periods, speaking of the consecrated elements as similitudes, images and types.

As extravagance of speech was highest among the Greeks, or in the Eastern Church, so some individuals among them, misled by these rhetorical phrases, began to teach the real substantial presence, but not as yet the transubstantiation of the elements. Such appeared

to have been the doctrine of Anastatius, of Mt. Sinai (A. D. 680), and John, of Damascus (A. D. 740), who went still further. He denied the bread and wine to be the types of the body and blood of Christ. The council held at Constantinople (A. D. 754), which condemned image worship, checked this rising heresy in the East. It maintained that "Christ chose no other shape or type under heaven to represent his incarnation but the sacrament, which he delivered to his ministers for a type and a most effectual commemoration thereof; commanding the substance of bread and wine to be offered," and this bread they affirmed to be "a true image of his natural flesh."*

The Second Council of Nice (A. D. 787), which established the use of images, condemned the statement that the only true image of Christ was in the bread and wine, the type of the body and blood of Christ. They declared that Christ did not say, "Take, eat the image of my body," adding the bold assertion, that "nowhere did either our Lord, or his apostles, or the fathers, call the unbloody sacrifice offered up through the priest, an image, but they call it the body itself, and the blood itself."† This shameful controversy continued on down through the dark ages until finally transubstantiation became a stereotyped dogma of the Church of Rome.

In A. D. 795, Leo III. ordered incense to be used in the Latin Church in her services.‡ The use of incense in public worship was not only Jewish, but also a pagan

*Concl. Nicen. II., art. vi., Labb. et Coss., tom. vii., cols. 448, 449. Paris, 1671; and Concl. Gen., tom. iii., p. 599. Romæ, 1612.

†In Bib. Patr., tom. iv., p. 442. Paris, 1589.

‡Polydore Vergil, b. v., c. viii., p. 109. London, 1551.

custom. All the representations of heathen sacrifices on the ancient monuments have a boy in sacerdotal habits attending with an incense box, for the use of the officiating priests; and the same we see in the present day at all the popish altars.

The more we examine the convocations and councils of men who meet and pass decrees, and pass resolutions, and legislate in open opposition to the law and authority of Jesus Christ, the more clearly do we perceive how the churches have been enslaved and Christians robbed of their personal liberties.

ASSUMPTION OF TEMPORAL POWER.

BEFORE passing into the darkness of the ninth century, we must advert to one of the most important innovations in the Papacy—namely, the assumption of temporal power by the bishop of Rome. As yet the bishop of Rome held no temporal rule. It was not until past the middle of the eighth century that a temporal was added to his spiritual jurisdiction. This was effected by a bargain similar to that struck with Phocas.

Previous to the assumption of the spiritual power by the bishop of Rome, the protests of Bishops Pelagius and Gregory have afforded us undeniable proofs that previous to the seventh century no single bishop, either of the Roman or Greek Church, assumed a supreme spiritual power over the whole Church; so, also, we have testimony of the same character furnished to us by a bishop of Rome, that previous to the fifth century the assumption of temporal power by the bishop of Rome was directly repudiated by Pope Gelasius. This Pope wrote, or is believed to have written, a treatise entitled *De Anathematis Vinculo*, “on the bond or tie of the anathema.” It is one of four tracts composed by him at different times, which are to be found under his name in all the orthodox editions of the councils, such as Labbeus and Manse’s editions, that of Binius and others. It seems to have been written to explain an expression pronounced by his predecessors against one Acacius, to the effect that he never should, nor ever could, be

absolved from an anathema pronounced against him. Though this part (says Collette) is much confused, that which follows is as plain as it is important. Gelasius, in this tract, lays down a clear distinction as then existing between the temporal and the spiritual jurisdiction of bishops and emperors or kings. He states that anciently the royalty and priesthood were often united in one and the same person, among the Jews as well as the Gentiles; but that since the coming of Christ these two dignities, and the different powers that attend them, have been vested in different persons; and from thence he concludes that neither ought to encroach on the other, but that the temporal power entire should be left to princes; it being no less foreign to the institution of Christ for a priest to usurp the functions of sovereignty, than it is for a sovereign to usurp those of the priesthood.

This is a very clear statement, and never could have been made by a bishop of Rome had he held the modern notions of the present possessor of the Papal See, who brazenly declares that the temporal is inseparable from and is necessary to the spiritual rule.* But it is not our province to reconcile Romish contradictions and inconsistencies. We have seen that the spiritual supremacy owed its origin to a murderer: the temporal owes its origin to an usurper.

Pepin, the son of Charles Martel, aspired to the throne of France, then occupied by Childeric III. He consulted Zachary, bishop of Rome, and desired to know if it were lawful to depose the then lawful ruler.

*The original text is before us in Latin. *Sacro. Conc. Coll.*, tom. viii., cols. 93-94. *Mansi* (edit. Florent., 1762); and *Binius Concl.*, tom. ii., par. i., p. 487. *Colan*, 1618.

Zachary wanted this daring soldier's help to protect himself from the Greeks and Lombards. The result was an unholy compact or an alliance between them. Childeric was deposed by Pepin, and the kingdom transferred to the latter. The bishop of Rome formally recognized the act. Stephen, the second successor to Zachary, went to France again to solicit Pepin's aid against the Lombards; and in 754 solemnly confirmed the decision of his predecessor, absolved Pepin from his oath of allegiance to Childeric, and crowned him king in his stead. In return, by force of arms, Pepin handed over to the See of Rome the exarchate of Ravenna and other provinces.* Thus was the bishop of Rome now, for the first time, raised to the rank of a temporal prince. Gregory (A. D. 741), the predecessor of Zachary, had already offered to withdraw his allegiance from the Emperor and give it to Charles Martel, on condition that he would deliver the city from the Lombards. This scheme did not succeed; but his successor, Zachary, carried out the negotiations with Pepin, as above stated. Charlemagne, the son of Pepin (A. D. 774), not only confirmed the grant made by his father, but added other Italian provinces to the See of Rome. In return for Charlemagne's donation, the bishop of Rome gave him the title of "The Most Christian King," and by his help made Charlemagne Emperor of all the West.

"In 755 King Pepin confirmed to the Holy See, in the person of Stephen II., the exarchate of Ravenna, and part of the Romagna now wrested from it; and in 774 Charlemagne confirmed his father's gift and added to it the provinces of Perugia and Spoleto, which are

*Fleury, *Hist.*, liv., xliii., An. 755, cap. xviii., pp. 382-383, tom. ix. Paris, 1703.

now sought to be revolutionized (and have been), that so a title of a thousand years' possession (which few, if any other, of European dynasties can pretend to,) may, by a stroke of the pen, or a slash of the sword, be canceled or rent."*

The bishop of Rome (for as yet he was not Pope) having attained to this high degree by fraud, a further fraud was next perpetrated by the appearance of the infamous and notorious forgeries known as the "Decretal Epistles" of the early popes. These Decretals were put forward to confirm their spiritual and temporal power. Binius, archbishop of Cologne, who, in 1608, published a collection of councils, while endeavoring to sustain the genuineness of these Epistles, admitted that "most of these letters of the popes were written about the primacy of Peter; the dominion of the Roman Church; the ordination of bishops; that priests are not to be injured, nor accused, nor deposed; and about appeals being made to the Apostolic See." These documents were first published by Antgarius, bishop of Mentz, in France, about the year 836. They were never heard of before. These forgeries, for nearly seven hundred years, deceived the world, and produced the desired effect.† The frauds were exposed at the time of the Reformation, and are now admitted even by the Romanists to be forgeries. But the popes had the advantage of seven hundred years, during which period

*Dr. Wiseman's London Pastoral for 1860. See Tablet for April 21, 1860, p. 246, col. iv. The wily doctor uses the word "confirmed," whereas Pepin "gave," not "confirmed," these provinces to the bishop of Rome. Lower down he calls it a "gift."

†Fleury, Eccl. Hist., vol. ix., liv., 44, p. 500, *et seq.*, Paris, 1703; and tom. ix., p. 56, Paris, 1769, where the proofs of their being forgeries are set out.

their temporal and spiritual supremacy, founded on these forged documents, was firmly believed to be derived from the apostle Peter himself, and thus the belief became engrafted in the Roman hierarchy.*

We enter the ninth century. We have already traced the rise and progress in the East of the alleged substantial presence of Christ in the bread and wine. It had now (A. D. 818) spread to the West. Paschase Radbert advanced the following doctrine: "That the body of Christ in the eucharist is the same body as that which was born of the Virgin, which suffered upon the cross, and which was raised from the grave."† This theory, hitherto unknown in the West, was immediately opposed. In 825 Rabanus, archbishop of Mentz, in his epistle to Heribald, specially condemned this new theory, as then lately introduced. These are his words:

Lately, indeed, some individuals, not thinking rightly concerning the sacrament of the body and blood of the Lord, have said "that very body and blood of the Lord which was born from the Virgin Mary, in which the Lord himself suffered upon the cross, and in which he rose again from the sepulchre, is the same as that which is received from the altar." In opposition to which error, as far as lay in our power, writing to the Abbot Egilus, we propounded what ought truly to be believed concerning the body itself.

He then proceeded to give a spiritual interpretation deduced from Christ's words in the sixth chapter of John's Gospel, as being applied to the Lord's Supper. The theory then lately introduced by some individuals, and condemned by this archbishop, is exactly the same theory taught by the Church of Rome. The Trent Catechism informs us that the *body* contained in the

*Neander's Church Hist., vol. vi., p. 1, *et seq.*; and Life and Times of Charlemagne; Religious Tract Society.

†Paschus, Radbert de Sacram. Euchar., cap. iii., p. 19. Colon, 1551.

sacrament is identical "with the true body of Christ, the same body which was born of the Virgin Mary, and sits at the right hand of the Father."* This teaching, as we have seen, was only introduced in the ninth century. The doctrine was considered so offensive and so novel, that this archbishop not only wrote to the Abbot Egilus, but also to Heribald, to whom he declares that the theory was only then recently introduced. The Western Church, however, now took the infection, and it created some excitement; so much so that the Emperor Charles was induced to take the opinion of Bertram, a monk of the abbey of Corbic. In reply to the Emperor's demand, he wrote a treatise on the body and blood of Christ, wherein he not only repudiated the idea advanced by Radbert, word for word, but also declared that "the bread and wine are the body and blood of Christ *figuratively*."†

According to the acknowledgment of Alexander of Hales (A. D. 845), who was styled from his skill, the "irrefragable doctor" (A. D. 1230), *confirmation* was instituted as a sacrament in the Meldesium (Meaux) Council of this date.‡ This was only a provincial council. *Confirmation* was admitted by the Church of Rome authoritatively as a sacrament in 1547, at the seventh session of the Council of Trent; and yet the Word of God makes not the remotest reference to *confirmation* as a sacrament. It is not even founded on tradition; it is purely an assumption without the semblance of authority. At a synod in Pavia (A. D. 850) the custom of

*Catech. Concl. Trent, p. 221. Donavan's Translation, Dublin, 1829.

†Bertram, Presbyt. de Corp. et Sanguin. Domin., pp. 180-222, Colon, 1551, or sec. lxxxix., Oxon, 1838.

‡Alex. Ales. op. omn., vol. iv., p. 109. Venet, 1575.

priestly *unction*, especially in mortal sickness, was sanctioned, and was placed in the same rank with the other sacraments.*

In 852 the Capitular of Hincmar (an eminent bishop of France) directed holy water to be sprinkled on the people, houses, cattle, and the food of men and beasts.†

The Feast of the Assumption of the Virgin Mary (855) has no warranty in any ancient document.‡ Leo IV. now firmly established the festival, and added the octave, to invest it with greater dignity.||

No doubt these medieval innovators reasoned as some of our modern innovators reason, that God “has left us to the exercise of our own judgment by not expressing his!” These modern speculators say that we have a right to speak as the Scriptures speak, but that the “silence of the Scriptures” allows us to express our own judgment! And look around on all sides and behold the fruits of this pernicious principle. Once adopt that rule of interpretation, and you are at once driven out to sea without chart or compass. Once depart from God’s revealed will, and you at once open the door to every whim and fancy of the human mind. At the very point where you depart from the Word of God, tradition, with all its expediencies, comes trooping in.

*Neander’s Church History, vol. vi., p. 146. London, 1852.

†Fleury’s Eccl. Hist., lib. 44, p. 541, Paris, 1704 ; and in tom. x., p. 462, Paris, 1769.

‡The various spurious documents cited by Romanists to prove the antiquity of this festival are ably exposed by Dr. Tyler in his “Worship of the Virgin Mary,” part ii., c. ii. London, 1851.

||Fleury, Eccl. Hist., lib. xlix., p. 593, tom. x., Paris, 1704 ; and tom. x., p. 502, Paris, 1769.

TRADITION PLACED ON A LEVEL WITH DIVINE REVELATION.

DOWN to A. D. 869 the Sacred Scriptures were accepted alone as authority in the Church. The Fourth Council of Constantinople (A. D. 869), by the first canon, first passed a decree recognizing tradition; but it was not an oral tradition, as subsequently relied on by the Council of Trent, but tradition preserved in the records of the Church by the writings of a continual succession of witnesses in the Church, capable, therefore, of proof; nor did this Council place this tradition on an equal footing with the Scriptures, as the Roman Catholic Council of Trent subsequently did, but as a "secondary oracle" only. It was left for the Council of Trent, in 1546, to consummate the corruption by converting the written to an oral tradition, and placing the latter upon an equality with the Word of God. The decree in question is as follows:

Therefore we profess to preserve and keep the rules which have been delivered to the Holy Catholic Apostolic Church, as well by the holy and most illustrious apostles, as by the universal as well as local councils of the orthodox, or even by any divinely speaking father and master of the Church; governing by these both our own life and manners, and canonically decreeing that both the whole list of the priesthood, and also all who are counted under the name of Christian, are subjected to the pains and condemnations, and on the other hand, to the approbations and justifications, which have been set forth and defined by them. To hold the traditions which we have received,

whether by word or by epistle of the saints who have shone heretofore, is the plain admonition of the great apostle Paul.*

Those traditions which were preserved, as we are told, by Protestants opposing Romanists, in the records of the Church by the writings of a continual succession of witnesses in the Church, and which are called "oral tradition," would now be called "laws of expediency," "sanctified common sense," "the silence of the Scriptures," "the deductions of human reason," etc. In our own day, and among our own selves we have history repeating itself. Witness now, if you please, the *tradition* legalized and recognized in our conventions and in our preachers' meetings. With many these traditions have become *fixed law*, and woe betide the man who daringly plumps himself against the decrees of these conventions and preachers' meetings. He who is faithful to the Society, and swears by the decrees of the Society, may be canonized in the calendar of society saints; but if he refuses subjection to this yoke, he invokes the anathemas of the little popes.

*Labb. et Coss. Concl., tom. viii., cols. 1,126-1,127; Paris, 1671. The Latin of this canon is before us, but for our purpose it is not necessary to quote it.

CANONIZATION OF SAINTS.

ADRIAN III., bishop of Rome, was the first who advised the *canonization of saints* (A. D. 884); but the authoritative confirmation by decree was of later date, under Alexander III. (A. D. 1160). The first act of canonization is supposed to have taken place in A. D. 933, under John XV. The fortunate person was Uldaric, bishop of Augsburg, who died about twenty years before.* Ferraris,† however, says it is not certain who was the first that celebrated the canonization of a saint, and adds that many believed that it was by Leo III., A. D. 804. Neander, in his Church History,‡ notes this last-mentioned period as the proper date for ascertaining the authoritative introduction of invocation of saints, which was then recognized by the bull of Pope John XV.

We have now come to the tenth century. In A. D. 956, Octavian was made bishop at the age of eighteen, under the title of John XII.|| We note this as being the first authentic instance of the adoption of a new name by the bishop of Rome. It then became, and is now, the custom of popes to change their names on the occasion of their election. Adrian VI. (A. D. 1522), a

*Fleury, Eccl. Hist., tom. xii., p. 275.

†Picard, tom. i., part ii., p. 143. Amsterdam, 1723.

‡Neander, "Church History," vol. vi., p. 144. London, 1852.

|| "Cereemonies et Contumes Religieuses," etc., Picard, tom. i., part ii., p. 49, note b. Amsterdam, 1723.

Dutchman, refused to follow this rule. According to Polydore Vergil, Sergius I. (A. D. 701) first ordained that the bishop of Rome might change his name on election, after the example of Christ, who changed Simon Barjonas to Peter. Vergil on this quaintly observes: "The special prerogative and privilege of the bishop of Rome is, that he may change his name if it may seem to him not very pleasant to his ears. If he be a malefactor, he may call his name *Bonifacius* ; if he be a coward, he may be called *Leo* ; a carter, *Urbanus* ; and for a cruel man, *Clemens* ; if not innocent, *Innocentius* ; if ungodly, *Pius*."

BAPTIZING BELLS.—ABSOLUTION.

IN A. D. 965, John XIII.* baptized the great bell of St. John Lateran in Rome, naming it after himself; thence arose the custom of baptizing bells. Bellarmine† informs us that in these baptisms all the forms in baptizing children were used—water, oil, salt, and godfathers and godmothers. The baptized bell is dedicated to some saint, under whom they hope to obtain their demands from God, and they teach that the sound drives away devils, etc.‡ In A. D. 790, by the Capitular of Charlemagne, the baptism of bells with holy water was prohibited.||

The modern form of absolution, "*I absolve thee*," the alleged essence of the sacrament, can not be traced to any authentic record previous to this date, A. D. 1000. The ancient form of absolution used in the Church of Rome was, "Almighty God have compassion on thee and put away thy sins"—a sort of a ministerial, but not a judicial act.§ This was changed to the present form, "*I absolve thee*"—a monstrous dogma, which places the pardoning power in the hands of a man instead of in the mediation of Jesus Christ: in the hands of a depraved

*Picard, "Ceremonies et Contumes Religieuses," tom. i., part ii., p. 108, note g.

†Bellarmine, Disp. De Rome Pont., lib. iv., c. xiii. Prag, 1721.

‡Ibid, vol. i., p. xix. Amsterdam, 1723.

||Fleury's Eccl. Hist., tom. i., p. 520, Paris, 1769, and tom. x., p. 573, Paris, 1703, and Harduin Concilia, tom. iv., p. 846, No. 18.

‡Confitentium Ceremoniæ Antiq., edit. Colon, Ann., 1530.

priest instead of in the will of the Almighty. Thomas Aquinas, who flourished about the middle of the thirteenth century, points out the time of this remarkable change; for he tells us that the authoritative form of absolution was found fault with by a learned man, his contemporary, asserting that thirty years were scarcely passed since the supplicatory form only, "Almighty God give thee remission and forgiveness," was used by all.* The present authoritative form was first established in England, in 1268, when, at a council held in London under Cardinal Ottoboni, the Pope's legate, all confessors were enjoined to use it.† This is Rome, Mystic Babylon, the Mother of Harlots, tradition and assumption, without a particle of the authority of God's word.

About the beginning of the eleventh century, church buildings were first consecrated by the sprinkling of *holy water*, in imitation of the pagan customs of using lustral water for the same purpose.

According to Fleury, the "Little Office of the Virgin" was introduced about this time,‡ and was afterward confirmed by Urban II., in the Council of Clermont, A. D. 1095.||

About this time also, the "eucharist" was changed into a so-called "sacrifice"; the ordination service was then also changed. Priests who were hitherto called to preach the gospel, were now ordained, according to the form prescribed in the Roman pontifical, for another

*Aquín., opus 22, de forma. absol., c. 5, quoted by Bower in his "History of the Popes," vol. ii., p. 135. London, 1750.

†Collier's Eccl. Hist., vol. i., p. 474. Folio edit.

‡Eccl. Hist., tom. xiii., p. 105, Paris, 1767; and p. 621, Paris, 1726.

||Mosheim's Eccl. Hist., cent. x., pt. ii., cap. iv., sec. iii.

purpose, namely, to sacrifice. Here are the words: "Receive thou power to offer sacrifice to God, and to celebrate masses as well for the living as for the dead, in the name of the Lord." What hideous dogmas, in all ages, have been consecrated "in the name of the Lord"! What recklessness and what impiety!

In A. D. 1003, John XIV. authoritatively allowed the Feast of All Souls, appointing it to be celebrated upon the morning after All Saints. This feast was instituted by Odilon, abbot of Clugny, at the latter end of the previous century. It is a commemoration of the dead by all the people. This was an ancient pagan custom. It was celebrated, according to Plutarch, in his Life of Romulus, in the month of February, called the month of expiation. Modern Romanists have changed the time to November. Polydore Vergil* said: "The custom of performing the service for one's departed friends was long since adopted, as Cicero shows in the first oration against Anthony. Thus actual service was done—that is to say, annual sacrifices were yearly offered up in honor of the dead. * * * And there is all the reason in the world to conclude that Odilon from this took the yearly celebration of the service for the dead." So we see that Romanism in this, as in so many other cases, is only the readoption of paganism—a fact which Romanists can not refute.

*Book ix., c. x., edit. London, 1551.

PENANCE.

THE Council of Worms, at this date (A. D. 1022) first undertook to legalize the commutation of penance for money. Fleury, the Roman Catholic historian, thus refers to the words extracted from the Decretum of Burchard, bishop of Worms: "He that can not fast for one day on bread and water, shall sing fifty psalms on his knees in the church, and shall feed one poor man for that day, and for which period he shall take such nourishment as he likes except wine, flesh and grease. One hundred genuflexions shall be accepted instead of the fifty psalms, AND THE RICH MAY REDEEM THEMSELVES FOR MONEY."*

Not the Romish Church only deals out salvation and honor *for money*. We know of a class of men (call them priests if you choose) who profess *par excellence* to represent New Testament teaching, but who gauge a man's standing in church and in convention in proportion to the amount of money he hands over to the secretaries. And these life-directorships and life-memberships and annual-memberships cover a multitude of sins—a thing which poor Christians can not enjoy, because they have no money. But if you have plenty of money, the priests of the conventions will give you a passport to heaven, provided you will "down with the dust." Other priests besides Romish priests have learned from Solomon that "money answereth all things," even at the expense of Christian virtue and Christian honor.

*Fleury, Hist. Eccl., tom. xii., p. 413, edit. Paris, 1769-1774, and p. 425, edit. Paris, 1722. (345)

REDEMPTION OF PENANCES.

WE are now in the thick of the dark ages, A.D. 1055 Victor II. was the first Pope who authorized what might be termed the *redemption of penances*. Hitherto canonical penances were relaxed by the bishop. It was now enacted that the penitent might buy off or redeem the penance by "pecuniary mulcts," or fines, under the softer expressions of alms or donations bestowed on the Church. Those who had no money, might redeem the same by acts of austerity, fastings, voluntary mortifications, etc., as above stated. Hence, the custom of whipping proceeded, and the subsequent establishment of an order of friars called the "Batusses," who, in their nightly processions, whipped and otherwise mortified themselves. The priests of Bellona wore haircloth and inflicted stripes on their bodies. The priests of Baal also lacerated themselves. Polydore Vergil (lib. vii., c. vi.) tells us that the custom was derived from the pagan Egyptians and Romans. He says: "Those whom you see in the public processions walk in order with their faces covered and their shoulders torn, which they scourge with whips, as becomes true penitents, have copied after the Romans, who, when they celebrated the feast called Lupercale, marched thus naked and masked through the streets with whips. And if we must go further to look for the origin of this verberation, I will affirm it to be derived from the Egyptians, who, as Herodotus tells us," etc. Paganism and Romanism thus go hand in hand. The

Roman Breviary and Lives of the Saints are replete with the examples of the perpetration of this barbarous custom of self-flagellation. And yet, in this, the latter part of the nineteenth century, two hundred million Roman Catholic subjects are under its baneful and superstitious influence!

At a council held in Rome, under Nicholas II. (A. D. 1059), it was declared that the bread and wine are the very body and blood of Christ; and that Christ is sensibly felt, broken and torn by the teeth of the faithful.* This is not the precise doctrine of the modern "Holy Apostolic Church," nor was the council which presented the doctrine a general council. The above was the form of recantation which Berengarius was, for the third time, compelled to sign. Fleury, nevertheless, informs us that though the majority of the council were against Berengarius, yet some of the members contended that the terms of Scripture were to be taken figuratively.† At the same council, under Nicholas II., it was declared that if any one should be elected bishop of Rome without the unanimous and canonical consent of the cardinals, and of the other clergy and laity, he should not be regarded as a Pope, but as an intruder.‡ Polydore Vergil|| says that the authority to choose the bishop of Rome belonged first to the Emperor of Constantinople and the deputy of Italy, till, about A. D. 685, the Emperor Constantine Pogonatus empowered the cardinals and the people of Rome to elect him. It

*Cor. Juris. Can., tom. i., p. 2,104, part iii., dist. ii., c. xlii. Paris, 1612.

†Eecl. Hist., tom. xiii., p. 289. Paris, 1726; and pp. 367, 368. Paris, 1769.

‡Labb. et Coss. Concl., tom. ix., col. 1,099. Paris, 1671.

||B. iv., c. vii., p. xcii. London, 1551.

is quite certain that up to the time of Leo VIII., A. D. 965, the election of the bishop of Rome was vested in the clergy and people.* It is now vested in the cardinal alone.

Purgatory was now (A. D. 1070) being industriously advocated by the priests; but prayers to deliver souls out of purgatory were first appointed by Odilon, abbot of Clugny, about the latter end of the previous century, by instituting a festival for that purpose.† Up to this date (A. D. 1073) the title of "Pope," or "Papa," father, was common to all bishops. Gregory VII., in a council at Rome, decreed that there should be but one Pope in the world, and that was to be himself. The title of Pope was from thenceforth assumed by the bishop of Rome exclusively among the Western bishops, though the Eastern bishops still continued to retain the title. From this date, however, the bishops of Rome only were properly called "Popes."

*Platina, in Vit., Leo VIII., p. 154. Coloniae, 1568.

†This was in A. D. 998. See Mosheim's *Ecc. Hist.*, cent. x., pt. ii., c. iv., s. ii.

COMPULSORY CELIBACY.

THE compulsory celibacy of the clergy was now (A. D. 1074) enforced by this same Pope. The marriage of priests was not altogether forbidden till the time of Gregory VIII.* He deprived the clergy of their lawful wives, compelled them to take a vow of continency, and excommunicated the refractory. He held a council at Rome (A. D. 1074), on which occasion it was declared that married priests should not be permitted to celebrate mass, or to discharge any of the superior offices of the altar.† At the Council of Mayence, held the following year (A. D. 1075), the decree of Gregory was published, which enjoined the archbishop, under pain of deposition, to oblige the prelates and other clergy of the province to give up either their wives or their offices. The clergy present would not submit to this decree, and opposed the archbishop, who, fearing for his life, gave up the attempt and left the enforcement of the decree to Gregory himself.‡

The first (so-called) General Council of the Roman Church which authoritatively enjoined the celibacy of the clergy was the first Lateran Council (A. D. 1123), held under Calixtus II.||

*Pol. Vergil, *De Rer. Invent.*, lib. v., c. iv., p. 45. London, 1551.

†Labb. et Coss. *Concl.*, tom. x., col. 313. Paris, 1671.

‡Labb. et Coss. *Concl.*, tom. x., col. 345. Paris, 1671.

||Ibid, tom. x., col. 891, can. iii. The Provincial Council of Augsburg (Augustanum), A. D. 952, forbade the clergy, including bishops and sub-deacons, to marry, or to retain females in their houses. Ibid, tom. ix., col. 635. Paris, 1671.

On the subject of priestly celibacy, the opinion of Æneas Sylvius, who afterward (A. D. 1458) became Pope, under the name of Pius II., is noteworthy. "Perhaps [he said] it were not the worse that many priests were married, for by that means many might be saved in married priesthood which now in celibate priesthood are damned."* Our readers will not be surprised to know that this work long since was placed in the index of prohibited books,† which means books that dare not be read. This same Æneas Sylvius said that, "As marriage, for weighty reasons, was taken from the priests, so, upon more weighty considerations, it appears that it ought to be restored."‡ "Take away," said St. Bernard, "from the Church (*i.e.*, the priesthood) honorable matrimony, and do you not fill it with keepers of concubines?" etc.|| Polydore Vergil§ cited the last quotation from Æneas Sylvius, in his book, "*De Inventionibus Rerum*," and he proved that the marriage of priests was not contrary to the law of God, that the custom continued for a long period in the Church, and added: "Furthermore, whilst the priests did beget lawful sons, the Church flourished with a happy offspring of men; then your popes were most holy,

* Æneas Sylvius, "Commentarii de gestis Basiliensis Concilii," lib. ii., opera. Basil, 1571.

† See Index, lib. prohib. Madrid, 1667, p. 30.

‡ Platin. in Vit. Pii. II., p. 328. Colon, 1611.

|| Bened., Sermon. lxvi., in Cantica, post. imit. vol. ii., p. i., p. 555. Paris, 1839. N. B.—This sermon is put among the "*opera dubia*": it is quoted as a grave assertion proved by results to be true. We have the Latin text before us.

§ Published in 1497, and subsequently in 1528. Parisiis ex officina, Roberti Stephani.

your bishops most innocent, and your priests and deacons most honest and chaste" (*De Invent. Rerum*, lib. v., c. iv., pp. 86, 87, *Ibid*, c. ix., edit. as above). He gave, in the same place, also, the reverse of the picture: "This I will affirm, that this enforced chastity is so far from surpassing conjugal chastity, that even the guilt of no crime ever brought greater disgrace to the holy order, greater danger to religion, or greater grief to all men, than the stain of the clergy's lust. Wherefore, it would, perhaps, be the interest as well of Christianity as of the holy order, that at least the right of public marriage were restored to the clergy, which they might rather chastely pursue without infamy, than defile themselves by such fearful lusts." As Rome can not endure to hear the truth, the compilers of the Belgium and other Expurgatory Indices, did, some years ago, order this fourth chapter of the fifth book of Polydore Vergil's work, for several consecutive pages, to be expunged.

There is a curious document extant, a letter written by Udalric, or Ulrick, bishop of Augusta (A. D. 870), to Pope Nicholas I. A warm dispute had arisen between the bishop and the Pope on the subject of priestly marriages, the Pope having censured Odo, the archbishop of Vienna, for permitting one of his subdeacons to marry. Ulrick reminded the Pope that Gregory the Great, by a decree, had deprived priests of their wives; shortly after, some fishermen, instead of making a take of fish, took six thousand heads of infants which had been drowned in the ponds! When the Pope heard of the scandal, the result of his decree, he immediately recalled it, and did acts of penance for the

occasion he had given of so many deaths.* That the prohibition led to great and unmentionable scandals, no one doubts who has intelligently read history. Even conscientious Catholics condemn the prohibition.

Popery rose to its zenith in the eleventh century. It culminated in Gregory VII., surnamed Hildebrand. He is regarded as the greatest man that ever sat upon the Papal throne. This period is further remarkable for the fact that now, for the first time, the Pope took upon himself to anathematize and depose an emperor. Gregory delivered this order of deposition in presence of his council and in the form of a solemn address to the apostle Peter. It was hurled against the Emperor Henry IV. Fleury says that this was the first time that a Pope had undertaken to declare such a sentence, and the whole empire was thrown into astonishment and indignation.† A. D. 1090, chaplets and paternosters were, with the "Office and Hours of our Lady," invented by Peter the Hermit;‡ but the former were put in general practice at the recommendation of Dominic (A. D. 1230), and he therefore passed as the author of this species of devotion.

It may be worth recording here, in passing, that at the Council of Clermont, held in November of this year (1095), by Pope Urban II., at the head of thirteen archbishops and two hundred and fifty bishops and abbots, by the twenty-eighth canon it was directed that

*Epist. Udalrici. apud. Gerhard, Loc. Theolog. de Minist. Eccles., lect. cccxxxix., tom. vi., p. 548, 4to. Jenæ, 1619. The Latin text is before us, from which the above is quoted.

†Ecc. Hist., tom. xiii., pp. 295, 301. Paris, 1769.

‡Polydore Vergil, b. v., c. vii., p. 107. London, 1551.

all who communicated should receive the body and blood of Christ under both kinds, unless there be necessity to the contrary.*

*Labb. et Coss. Concl. Gen., tom. x., col. 506, can. 28. Paris, 1671.

MONASTICISM.

IN A. D. 1098, Robert, abbot of Moleme, bishop of Burgundy, founded a new order of monks called Cistercians, so called from the place in which he located himself, Citeaux, or Cistercium, within the bishopric of Chalon, not far from Dijou, in France. Bruno, an ecclesiastic of Cologne, and master of the cathedral school at Rheims in 1084, settled down at Chartreux (Cartusium), near Grenoble, and there founded the order of Carthusian monks.* In 1185 a Greek monk (a priest, Johannes Phocus) visited Mt. Carmel, in Palestine, where he found the ruins of an old monastery, and where he also found an old priest of Calabria, one Berthold, who had, in consequence of a vision, erected on this spot a tower and small chapel, which he occupied, with about ten companions. Hence arose the order of the Carmelite monks.†

During all these dark ages where was the Church of Christ which his apostles established? It had thoroughly apostatized. Usurpers of authority had destroyed it. A corrupt priesthood had sold Jesus Christ for less than thirty pieces of silver. Bishops owned everything and controlled everything. The mass of the people were vassals in subjection to spiritual despots. The people were shrouded in dense

*Neander's Church Hist., vol. vii., p. 107. London, 1852.

†Ibid, vol. vii., p. 369. (354)

ignorance. While lordly bishops lived in splendour and luxury, and fared sumptuously every day, the mass of the people lived in squalid poverty and eked out a miserable existence. Ecclesiastics, then as now, sought after place and power, and the saving of souls in most instances was a sham and a pretense. Tradition usurped the place of God's word, and superstition was substituted for piety and godliness.

The history of the Primitive Church is not in the record of the Dark Ages—in the literature of mediæval times. The history of the Apostolic Church is found in the New Testament. Practically little was known of the Church of Christ during a period of twelve hundred and sixty years, the prophetic years of the great apostasy. The Church was supplanted by the introduction of countless innovations. The image of Jesus Christ in the Church was well nigh obliterated. A vile priesthood had usurped the place of King David's Greater Son. Tradition was sacrilegiously substituted for the Word of God. Ordinances, of which the apostles were absolutely ignorant, were invented by a wily and unconscionable priesthood, and made binding upon the consciences of the ignorant and impressible people, under heavy and most unreasonable penalties.

We have now come to A. D. 1123, where we find the marriage of the presbyters, deacons and sub-deacons prohibited by the twenty-first canon of the First Council of Lateran. The following is the canon in question:

We entirely forbid the presbyters, deacons and sub-deacons, and monks, to contract marriages; and we judge that marriages contracted

by these sort of persons ought to be annulled, and the persons brought to repentance, according to the decision of the said canons.*

A similar canon was passed by the Second Lateran Council, A. D. 1139, canons vi. and vii.†

*Labb. et Coss. Concl., tom. x., col. 899. Paris, 1671.

†Ibid, tom. x., cols. 1,003-1,004.

THE SEVEN SACRAMENTS.

IN A. D. 1130, Hugo de Victore, a Parisian monk, and Peter Lombard, bishop of Paris (1140), first asserted or defined the *sacraments to be seven*, but this was not defined to be the doctrine of the Church. The determinate number of "Seven Sacraments" was mentioned for the first time in the instructions given to Otto, of Bamberg, for persons newly baptized (A. D. 1124).*

The festival of the Immaculate Conception of the Blessed Virgin Mary was introduced at Lyons about this time (1140); but was opposed by Bernard, as a novelty without the sanction of Scripture or of reason.† Bernard is a canonized saint of the Roman Church, and is accounted as the last of the so-called Fathers. His opinion on doctrinal questions is greatly esteemed by Romanists of the present day. When Bernard heard of this new festival, he wrote an epistle of protest to the church of Lyons, wherein he said: "We can never enough wonder that some of you could have the boldness to introduce a feast which the Church has not the least knowledge of, which is neither supported by reason nor backed by any tradition." He asserted that the feast was founded on an "alleged revelation, which is destitute of adequate authority," and inquired, "How can it be maintained that a conception which proceeds, not from the Holy Ghost, but rather from sin, can be

*Neander's Church Hist., vol. vii., p. 465. London, 1852.

†Fleury, xiv., p. 527, Paris, 1769, and p. 560, Paris, 1727.

holy? or how could they conjure up a holy day on account of a thing that is not holy in itself?" And he added that this feast "either honors sin or authorizes a false holiness."* It is difficult to conceive on what ground the Church of Rome, after such a declaration as the above, could attempt to establish the "*immaculate conception*" as a credible doctrine; but, as we shall see, it was not until the fifteenth century that the dogma was revived and made a prominent feature of Romish theology.

It was Peter Lombard who first determined the three parts of penance, *viz.*: contrition, confession and satisfaction.†

Gratian's collections of ecclesiastical decrees, canons, etc., were allowed and authorized by Pope Eugene III. (A. D. 1151), who commanded them to be studied in the universities and practiced in the spiritual courts. This is the origin of what is called the "Canon Law." Gratian, who arranged this new collection of ecclesiastical laws at Bologna, was a Benedictine, or, according to another account, a Camaldulensian monk.‡ Gratian's doctrine, as to the authority of this law, was this: "The Holy Roman Church gives authority to the canons; but she is not bound by the canons, nor does she submit herself to them. As Jesus Christ, who made the law, accomplished the law to sanctify it to himself, and, afterward, in order to show that he was its master, dispensed with it and freed his apostles from its bond-

*S. Bernard, epist. 174, Oper., tom. i., pp. 390-391. Paris, 1839.

†"Compunctio cordis. confesseoris, satisfactio operis," Neander's Church History, vol. vii., p. 483. London, 1852.

‡Neander's Church History, vol. vii., p. 282.

age." The historian Fleury records these extravagant claims to demonstrate their falsity.*

In A. D. 1160, Alexander III. decreed the *canonization of saints*, and ordered that none should from that date be acknowledged a saint unless declared to be such by a Pope. Says Polydore Vergil:

The fashion to deify men that had done any benefits to the commonwealth is one of the most ancient usages that I read of. For antiquity, even from the beginning, was accustomed to make gods of their kings, which, either by abundance of benefits, or notable qualities of prowess, had won the hearts of the commons. And especially the Romans did that with great pomp and circumstance, and with many observances. Of them our bishops learned, as by pattern, the rite of canonizing saints; and the yearly sacrifices that Gregory and Felix appointed concerned nothing else but to declare that those martyrs were saints, and of the household of God. Last of all, Alexander III. ordained that no such divine solemnities should be given to any man openly without he were canonized and admitted to be a saint by the bishop of Rome in his bull; because no man should himself choose any private saint, or commit any peculiar idolatry.†

Pagans were not allowed to offer up their prayers but to such as the senate, by their suffrage, had placed among the gods. Tertullian, in the thirteenth chapter of his Apology, referring to these heathen deities, said:

The condition of each of our gods depends upon the approbation of the senate; those are not gods whom men have not decreed to be.‡

Thus far we have discovered that Romanism is compounded of proportionate parts of Judaism, paganism and Christianity; paganism predominating. It is worthy of

*Tom. xv., p. 49, Paris, 1769. Here it is made evident to the most casual observer, that all the arts of casuistry and sophistry and fallacious reasoning were resorted to by which to deceive and enslave the ignorant masses.

†B. vi., c. vi., p. 122. London, 1551.

‡Tertullian, "Apologeticus Adversus Gentes," c. xiii., vol. v., p. 38, edit. Halæ Madg., 1783.

remark here, that, in 1165, Charlemagne was canonized by the anti-pope Pascal III., and though this canonization was made by a usurper, an anti-pope, the act has never been repudiated, and his name is still found in many calendars.* The same Pope, Alexander III., is said to be the first person who issued "*indulgences*."

In A. D. 1182-3, an important innovation took place in the election of the Pope (Lucius III.). Hitherto the clergy and people enjoyed a voice in the election; but now, by virtue of a decree of the Third Lateran Council (A. D. 1179), under Alexander III., the election was made by the cardinals alone.† It was determined that the individual chosen by two-thirds of the cardinals should be the lawful Pope.‡

*Fleury, tom. xv., p. 129, Paris, 1769, and p. 219, Paris, 1719. The text in the French language is before us.

†Labb. et Coss. Concl., tom. viii., col. 1,526, Paris, 1671. Fleury, vol. xv., p. 437, Paris, 1769. Mosheim's Eccl. Hist., cent. xi., pt. ii., p. 226, vol. ii., London, 1768.

‡Neander's Church History, vol. vii., p. 233. London, 1852.

AURICULAR CONFESSION.

AURICULAR CONFESSION was now (A. D. 1215), by the Fourth Lateran Council, first authoritatively required of all persons of years of discretion, under pain of mortal sin.* Confession was to be made at least once a year. Fleury says: "This is the first canon that I know of which has commanded general confession."†

We have already noted, under date of A. D. 329, the first introduction of secret or private confession to a priest, and the suppression of the custom, and its subsequent reintroduction A. D. 763. Finally we see the practice converted into a doctrine of the Papal Church. This was another reintroduction into the apostate Church of the heathen custom, and in this she followed out faithfully the Babylonian system, which required a secret confession to the pagan priest, according to a prescribed form, of all who were admitted to the "Mysteries," and until such confession had been made, no complete initiation could take place.‡ Eusebe Salverti|| refers to this confession as observed in Greece, in rites

*Labb. et Coss. Concl., tom. xi., pt. i. Concl. Lat. IV., Decret., vols. 171-173, Paris, 1671.

†Fleury's Eccl. Hist., tom. xvi., p. 375. Paris, 1769.

‡See a very remarkable book, "The Two Babylons; or, The Papal Worship Proved to be the Worship of Nimrod and His Wife," by Alexander Hislop. London and Edinburgh, 1862, Third Edition, p. 12.

||Des Sciences Occultes, cap. xxvi., p. 428. Paris, 1856.

that can clearly be traced to Babylonian origin. He says :

All the Greeks, from Delphi to Thermophylæ, were initiated in the mysteries of the Temple of Delphi. Their silence in regard to everything they were commanded to keep secret, was secured both by the fear of the penalties threatened to a perjured revelation, and by the general confession exacted of the aspirants after initiation—a confession which caused them greater dread of the indiscretion of the priest, than gave him reason to fear their indiscretion.

Potter, in his “Greek Antiquities,”* refers to this confession in his account of the Eleusinian Mysteries, though, from fear of offending, he clothes under the words “et cetera” the various subjects exacted from the penitent or postulant in the confessional. Thus modern Romanism vies with ancient paganism even in the obscenity which it suggests, and which is equally characteristic of this modern spiritual despotism.

*Potter, vol. i., “Eleasinea,” p. 356. Oxford, 1697.

DECREES OF THE COUNCIL OF TRENT.

THE Council of Trent, at the twenty-second session (A. D. 1215), declared that "although the mass do contain in it great instruction for the people, yet it doth not seem expedient to the fathers of the Council that it should be everywhere celebrated in the vulgar tongue."* And they proceeded to decree that "whosoever shall say that the mass ought to be celebrated in the vulgar tongue only, let him be accursed."†

Who are these "fathers of the council" anyhow? And these cardinals, who set themselves up in open opposition to the apostles of Jesus Christ? And these councils, who, taking advantage of the "silence of the Scriptures," and also presuming on the ignorance of the uneducated herd of humanity, essay to build up a hierarchy without the least authority from the great Head of the Church! Who are these men, in every age, who have no respect for the Word of God, no reverence for the Father of our Lord Jesus Christ? Who are these worms of the dust, clothed with a little brief authority, who place tradition above the Bible, and popes above apostles, and "the Church" above Jesus Christ? Surely we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Every effort is made by the great adversary

*Concl. Trid., sess. xxii., c. 8, p. 156. Paris, 1832.

†Ibid, can. 9, de sacrificio Mirsæ. p. 150. Paris, 1832.

of the soul to nullify the Word of God and to render it of no effect. Even many who affect to love the revealed truth, modify the Word of God to suit the times, invest the gospel with meretricious ornaments in order to please the people, and sell their birthrights for a mess of pottage—for worldly applause and popular favor. The fear of God is exchanged for the pleasures of sin, and the treasures of the world are esteemed greater riches than the reproaches for Christ.

We have stated that the Council of Trent, at the twenty-second session, declared that “although the mass do contain in it great instruction for the people, yet it doth not seem expedient to the fathers of the Council that it should be everywhere celebrated in the vulgar tongue.” And they proceeded to decree that “whosoever shall say that the mass ought to be celebrated in the vulgar tongue only, let him be accursed.”

When, how and why this delusive dogma was introduced, it is difficult to say; but this is the first canon on record which, so far from making the use of the vulgar tongue compulsory, anathematizes those who should declare that the service should be performed in the language known to the people. It is clear to be seen that the decree of Trent is directly contrary to the previous canon passed at the Fourth Lateran Council in A. D. 1215; and which council is esteemed among Romanists as a general council. The words of the ninth canon are as follows:

Because in most parts there are within the same state or diocese people of different languages mixed together, having under one faith various rites and customs; we distinctly charge that the bishops of these states or dioceses provide proper persons to celebrate the divine offices, and administer the sacraments of the Church according to the

differences of rites and languages, instructing them both by word and by example.*

Here, then, is a decree of a reputed general council, in a most distinct and emphatic manner directing the sacred offices and sacraments of the Church to be administered in the language understood by the people. It may be added that the Pope, in his own decretals, publicly declared to the same effect in these words:

We command that the bishops of such cities and dioceses where nations are mingled together, provide meet men to minister the holy service according to the diversities of their manners and languages.†

And Cassander certified that the prayers, and especially the words of consecration, were so read by the ancient Christians that all the people might understand.‡

That modern Romanists have changed the ancient custom is positively certain. So little do the mass of the Pope's subjects understand the Latin service as it proceeds, that the people not unfrequently read other prayers while the regular service is proceeding, and this is permitted, if not encouraged, by the priests. Though the real corporeal presence of our Lord in the "sacrament" was insisted upon as a matter of fact, it was not until the Fourth Lateran Council, under Innocent III., that the bread was declared to be transubstantiated into the body, and the wine into the blood of Christ; and thus the speculative idea of transubstantiation became, for the first time, an article of faith by decree of a general council; or, as Neander expresses it, the dogma

*Labbe. et Coss. Concl., tom. xi., p. 161. Paris, 1671.

†Decret. Greg., lib. 3, tit. 31, de offic. Jud. Ord., c. 14. See Cassander Liturg., p. 87. Paris, 1610.

‡Cassand. Liturg., c. 28, p. 17. Colon, 1558.

was "definitely settled by the Church at the Lateran Council, 1215."*

The canon reads as follows:

But there is one universal church of the faithful, out of which no one at all is saved ; in which Jesus Christ himself is at once priest and sacrifice: whose body and blood in the sacrament of the altar are truly contained under the species of bread and wine, which, through the divine power, are transubstantiated—the bread into the body, and the wine into the blood, that, for the fulfillment of the mystery of unity, we may receive of his that which he received of ours.†

In pursuance of this decree, it was ordered that all churches should be furnished with a cabinet or cupboard, in which to keep the consecrated host not used ; hence the use of "pyxes" began. Hitherto the surplus bread and wine were either given away or burned. The "host" is supposed to be "very God." "We command [said Innocent] that in all churches the eucharist be kept under lock and key, that it may not be touched by sacrilegious hands." Arnobius, a Christian writer of the third century, ridiculed the pagans for locking up their gods for a similar reason. "Why keep them locked up? Is it for fear thieves should take them away by night? If you are assured they are gods, leave to them the care of keeping themselves; leave their temples always open."‡

*Neander's Church Hist., vol. vii., p. 466. London, 1852.

†Labb. Concl., tom. xi., p. 143. Paris, 1671.

‡Arnob. Notitia Literaria, lib. vi., vol. i. Edit. Lips., 1816.

ELEVATION OF THE HOST.

IN A. D. 1217, Honorius III. instituted the elevation and adoration of the host (*Sacerdos quilibet frequenter doceat plebem suam ut cum in celebratione missarium elevatur hostia salutaris quilibet reverenter inclinet*. See Raynaldus ad. an. 1219). These words are in Honorius' epistle to the Latin bishops of the patriarchate of Antioch, A. D. 1218. Fleury expressly states that the custom of elevating the host before the consecration of the chalice, was not in use until the beginning of this century.* The early Christian writers repeatedly and most fully describe the way and manner of receiving the bread and wine, but we find no mention whatever of the elevation and adoration of the host. Further: "From the oldest liturgies, and the eucharistic forms in them, it appears that there was no such adoration given to the sacrament till of late, for in none of them is there any such mention, either by the priest or by the people, as in the Roman missal or ritual, nor any such forms of prayer added to it, as in their breviary."

Cassander, a learned Roman Catholic writer, who died A. D. 1566,† has collected together most of the old liturgies, and endeavors, as far as he can, to show their agreement with that of the Roman Church; but neither in the old Greek, nor in the old Latin works, is

*Fleury, Eccl. Hist., vol. xv., liv., 74, p. 663. Paris, 1719; and tom. xv., p. 580. Paris, 1769.

†Cassandri Liturgie, oper, p. 10, etc. Paris, 1616.

there any instance to be produced of the priests or of the people adoring the sacrament as soon as the priest had consecrated it. Notwithstanding the elevation and adoration being one of the most prominent features of the modern Roman service, this last was added or brought into the Roman Liturgy after the doctrine of transubstantiation was established in that Church, which has produced a consequent alteration, not only in their liturgy, but even their religion in good part, and made a new sort of worship, unknown, not only in the first and best times of the Church, but for above a thousand years after Christ.* It should be noted, in this connection, that Cardinal Guido seems not to have contemplated an adoration of the host, but that on the elevation the people should pray for pardon.†

The ritualists Bona, Merati, Benedict XIV., Le Brun, *et al.*, acknowledge that there is no trace of the custom of the elevation of the host before the eleventh and twelfth centuries, in the West.‡ The elevation of the host appears to have been first introduced into the diocese of Paris about A. D. 1200, by Odo de Sulli, bishop of Paris;|| and even so late as A. D. 1536 the Synod of Cologne explained that the people should, on the elevation of the host, remember the Lord's death and return thanks with minds raised to heaven.§ The

*See Gibbon's *Preservative Against Popery*, new edit., p. 141, vol. x., London, 1848, and where the places alleged by Romanists out of the early Christian writers in support of the custom are examined and explained.

†Raynaldus an, 1203.

‡See Palmer's *Treatise of the Church of Christ*, vol. i., p. 240. London, 1842.

||Harduini *Concilia*, tom. xi., p. 1,945.

§Synod, Colon, an. 1,536, pars. ii., can. 14, Lab. tom., xiv. Paris, 1671.

reverence or adoration of the host itself was not actually enjoined until 1551, by the sixth canon of the thirteenth session of the Council of Trent. The fifth chapter declares that there is no room for doubting that all the faithful of Christ, "according to the custom ever received in the Catholic Church, exhibit in veneration the worship of *Latria*, which is the supreme worship due to God, to the sacrament." And the sixth canon anathematizes those who deny that the eucharist "is not to be proposed publicly to the people to be worshipped." *Latria*, the highest kind of worship, or that paid to God: distinguished by the Roman Catholics from *Dulia*, or the inferior worship paid to saints.

The custom of worshipping or praying before the elevated host, as before explained, was easily converted into an actual worship of the elements as Christ, but no fixed date can be assigned to the transition. That the elements themselves, however, were worshiped before the passing of this canon, is certainly evident by unmistakable facts. Fisher, the Romish bishop of Rochester, A. D. 1504, said that if there was nothing more in the eucharist but bread, then the whole Church for sixteen centuries had committed idolatry, for during all this time people must have been worshipping the creature in place of the Creator.*

We can not, however, trace any record of the fact that the host was worshiped by the people, under the supposition of Christ's presence therein, before the time of Durand, bishop of Mende, who mentioned it A. D. 1286.† John Daille, a faithful and diligent searcher of

*Fisher, Roffeus, cont., *Œcolump. oper.*, p. 760. Wirceburg, 1597.

†See his *Rationale Divinorum Officium* IV., 41.

antiquity, says that he could not find "among the interpreters of ecclesiastical offices in the Latin Church, the mention of any sort of elevation before the eleventh century.*

*Dallæus de Relig. Cult. Object., lib. 2, c. 5. Gen., 1664.

BIBLE FORBIDDEN TO THE LAITY.

THE Bible was now (A. D. 1229), for the first time, forbidden to the "laity"* by the Council of Toulouse. The decree was as follows: "We forbid also the permitting of the laity to have the books of the Old and New Testaments, unless any should wish, from a feeling of devotion, to have a psalter or breviary for divine service. But we most strictly forbid them to have the above-mentioned books in the vulgar tongue."† This council was attended by the legate of the bishop of Rome, three archbishops, and several bishops and other dignitaries.‡ Gregory IX. (A. D. 1230) added the little bell, to inform the people when to kneel down to adore the host.

We are informed by Alberic, in his *Chronicon ad Ann.*, that the Cistercian abbot, Guido, whom the Pope had created a cardinal and dispatched as his legate to Cologne, first introduced this practice at the elevation of the host in the mass, on a signal given by a bell, for the people to prostrate themselves and remain in that posture until the benediction of the cup.||

It appears, however, that William, bishop of Paris, about A. D. 1220, also ordered a bell to be rung at the elevation, that the people might be excited to pray, but not to worship the host.§

*Tom. xvi., p. 633.

†Labb. et Coss. Concl., tom. xi., part i., col. 425, Concl. Tolasanum, can. xiv. Paris, 1671. The Latin text is before us.

‡See Massy's "Secret History of Romanism," pp. 72, 73. London, 1853.

||Mosheim's Eccl. Hist., cent. xii., pt. ii., c. iv., s. ii., p. 423, note 2. Edit. London, 1852.

§Bini. Concilia., tom. vii., pars. i., p. 536. Paris, 1636.

RED HATS, SCARLET CLOAKS, CORPUS CHRISTI.

WE have now descended into the darkest portion of the Dark Ages, where the Apostolic Church has entirely lost its identity, and where it seems almost impossible to trace one feature of the spiritual image of Jesus Christ. The Son of God and the apostles have been jostled to one side by the encroachments of a daring and corrupt priesthood, while mysticism and superstition of the most degraded types have supplanted the plain lessons of the Holy Scriptures. Ignorance of the densest kind stalks abroad, the public mind is beclouded with visions and dreams, fleecy and nebulistic, and the priest-ridden people are fed upon the vagaries of distorted imaginations.

In A. D. 1237, the anthem *Salve Regina* (Hail, O Queen, *i. e.*, the Virgin Mary) was introduced by request of the preaching friars.*

In 1238 the patriarch of Antioch excommunicated Gregory IX. and the whole Roman Church, as being stained with a constant course of simony, usury, and all kinds of crimes.†

In 1245 the Council of Lyons ordered that cardinals should wear red hats and scarlet cloaks, "to show the readiness with which they are prepared to shed their blood for the liberty of the Church." According to

*Fleury XVII., p. 204. Paris, 1769.

†Ibid, p. 225.

Polydore Vergil, Innocent IV. (A. D. 1254), by decree, ordered cardinals to wear the red hat, and Paul II. (A. D. 1464), the scarlet robes.*

In 1264 Urban IV., upon the pretended revelation of a nun, instituted the festival of *Corpus Christi* (known in France as the *Fête Dieu*) and its octaves. The institution was confirmed under Clement V. at a council held at Vienna in 1311.† Thomas Aquinas composed the office. The following is from Canon Wordsworth's "Tour in Italy":

The history of the institution of this festival is very significant. In the thirteenth century (A. D. 1262), a time of moral corruption and ungodliness, as Roman writers testify, a priest who did not believe the doctrine of transubstantiation, was celebrating mass at Bolsena, in Tuscany, and saw the host trickle with blood, which is the subject of Raffaele's frescoes in the Vatican in the *stanza* of Heliodorus. Pope Urban IV. heard the tidings of the prodigy, and went to Bolsena and gave orders that the corporal tinged with blood should be carried in procession to the cathedral of Orvieto, where it is still exhibited. In the year 1230, a holy woman, near Liege, a Cistercian nun, Santa Giuliana, had a vision, in which she beheld the moon, which, although full, seemed to have a portion of it broken off; and when she asked what was the meaning of this fragmentary appearance, she was informed that the moon represented the Church, and the gap in it denoted the absence of a great solemnity which was necessary to complete its fullness; and that this solemnity was the festival of *Corpus Domini*.‡ It was revealed as the divine will that a certain day in every year should be set apart for the veneration of the holy sacrament. The bishop of Liege adopted the suggestion, and it was confirmed by the apostolic legate in Belgium. Pope Urban IV., being stimulated by what occurred in Bolsena, and desirous of providing a perpetual

*Polydore Vergil, *De Invent. Rer.*, b. iv., c. vi., p. 90. London, 1551.

†Mosheim's *Eccl. Hist.*, cent. xiii., pt. ii., c. iv., s. ii., London, 1825. Neander's *Church History*, vol. vii., p. 474, London, 1852.

‡This account of the origin of the festival may be seen in a work now in the fifteenth edition, by Dom Guiseppe Riva. *Penitentiary of the Cathedral of Milan*, A. D. 1862, p. 300.

protest against the doctrines of Berengarius, which were then rife, carried the matter further, and decreed that the festival of the *Corpus Domini* should be celebrated every year on the Thursday after the octave of Whit Sunday, and he gave a commission to the celebrated Thomas Aquinas (the "doctor Angelicus"), then at Rome, to compose a suitable religious office for the occasion.

The annual observance of the festival has received additional sanction from the Council of Trent in 1551.* Thomas Aquinas likewise invented the theory of "works of supererogation and celestial treasure," being the supposed superabundant merits of Christ and the saints, placed at the disposal of the Pope, to be issued by him by way of indulgences.† On the subject of indulgences, we quote from Mosheim. "The bishops," he says, "when they wanted money for their private pleasures, or for the exigencies of the Church, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money, which was to be applied to certain religious purposes; or, in other words, the purchased indulgences, which became an inexhaustible source of opulence to the episcopal orders, and enabled them, as is well known, to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices, which augmented considerably the external pomp and splendor of the Church. To justify, therefore, these scandalous measures of the pontiffs, a most monstrous and absurd doctrine was now invented by St. Thomas in the following century (the thirteenth), and which contained, among others, the following enormities: 'That there actually existed an immense treasure of merit composed of the

*Sess. XIII., cap. 5.

†Mosheim's *Ecl. Hist.*, cent. xii., pt. ii., c. iii., s. iii. London, 1825.

pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which therefore was applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes! It is a most deplorable mark of the power of superstition, that a doctrine so absurd in its nature, and so pernicious in its effects, should yet be retained and defended by the Church of Rome.”*

Jubilees, at the expiration of fifty years, and, finally, at the expiration of thirty-three years, were connected with the sale of indulgences. Thirty-three years were made to correspond with the life of our Savior! The pecuniary profit to Rome by these jubilees was enormous, as they brought together in that city an immense concourse of the *devout* (?) to gain the benefit of the plenary indulgence, who paid ready cash in exchange. People came professedly to have their sins wiped away, but, if we are to credit the Roman Catholic historian, Fleury, another effect was produced. He tells us that Alexander VI. proclaimed a jubilee in A. D. 1500; and although the numbers in attendance were not so numerous as on former occasions, on account of the wars which then troubled Italy, yet “license and disorder reigned at Rome beyond any other place in the world. Crime was on the throne; and never, perhaps, had so

*Mosheim's Eccl. Hist., cent. xii., cap. iii., sec. 3, London, 1825. See also Neander's Church History, vol. vii., p. 485, London, 1852.

monstrous a corruption of morals been seen, especially among the clergy."*

In A. D. 1300, Boniface VIII. instituted the first jubilee, and ordered by Papal bull that it should in the future be solemnized once in every one hundred years, although, as already noted, this period was subsequently abridged by successive popes.

Polydore Vergil says that Boniface "assigned the years according to the old feast of Apollo and Diana, which the Roman heathens solemnized every one hundred years, and that they were called '*Ludi secularies.*'" These jubilees, he testifies, included "a clean remission, *a pena et culpa*, as well from the punishment as from the sin itself."† Cardinal Parie, referring to the jubilee, in a letter to Pope Paul II., designates it as an imitation of the "early superstition."‡

Henry Cornelius Agrippi said that "the power of granting indulgences, extending to souls in purgatory, was first decreed by Boniface VIII."||

In A. D. 1317, John XXII. published what are called the "Clementine Constitutions"—the several writings, partly genuine and partly spurious, erroneously ascribed to Clement, one of the apostolic fathers, and bishop of Rome from A. D. 92–102, for the purpose of giving them greater weight and more popular currency. The same Pope ordered the *Ave Maria*, on the words

*Fleury's Eccl. Hist., tom. xxiv., p. 399. Paris, 1769.

†B. viii., c. i., p. 144. London, 1551.

‡"Antiquæ vanitates." See Picard's "Ceremonies et Contumes Religieuses," tom. i., pt. ii., p. 168. Amsterdam, 1723.

||De incertitudine et vanitate scientiarum atque artium, c. 61, p. 115, Lugd. s. a. (1531). Agrippi was a physician, philosopher and theologian, and died 1535. An English translation of this book was published in London, 1684, 8vo.

addressed by the angel Gabriel to the Blessed Virgin, to be added to the prayers of Christians. The procession, or carrying about of the "host" under a canopy, was first instituted in A. D. 1360. Virgil, in his first book of the *Georgics*, refers to the custom of the annual celebration of the feast of Ceres, directing the farmers to accompany the *hostia*, when carried in procession :

"———*Annua magnæ sacra refer Cereri*

* * * * *

Terque novas circum felix eat hostia fruges."

—B. i., 338-345.

And Ovid tells us that those who followed carried lighted tapers and were clothed in white. And so does the Romish ritual direct that the priest who carries be covered with a white cape, and that all who accompany him have lighted tapers in their hands.

The *Pastophoræ* (initiated women in the religious processions of the ancient Egyptians) carried the Horus in a box (*pix*) before them, and at stated intervals fell on their knees and offered the idol to the adoration of the multitude. May not this have been the origin of the custom in the Latin Church of carrying the wafer in a box, with considerable ceremony, attended, as it is, with the adoration of the "multitude" in many Romish countries? The language of Clemens Alexandrinus* (who mentions the *Pastophoræ*†), with respect to the removing of the veil of the box, and the directions in the *Canon Missæ*, are curiously similar. The words of the mass book would seem to be almost a translation of the *ὀλίγον ἐπαναστείλας τοῦ μεταπετασματος ὡς δεξιῶν τὸν δεῶν*, referred to by Clemens.

*See the Greek *Thesaurus* of Stephens. Valpy's edition, vol. i., p. 183.

†*Pæd*, 3, 2.

Urban V. (A. D. 1362) was the first who wore the triple crown. The Triregne, as the Italians call it, seems to have been of early date; so far back, it is stated (but on no sufficient authority), as the time of Clovis, "the first Christian king," who sent one to Hormisdas, bishop of Rome (A. D. 520), as a pledge that he owed his kingdom, not to his sword, but to God. But this gift was not to the bishop, but to the apostle Peter alone; the crown was to be suspended before the altar, where the relics of the apostle were supposed to be deposited. The first bishop of Rome mentioned in history who was crowned, was Damasus II. Before Bishop Mark (A. D. 335) no trace exists of evidence that bishops of Rome wore any sort of crown, except what was called the martyr's crown. According to some writers, up to the time of Boniface VIII. (A. D. 1294), bishops of Rome wore a tiara closed at the top. This bishop added to this a second. The triple crown was ordered to be carried in procession, as a mark of the assumed triple jurisdiction of the bishop of Rome over the universe.* Triple crown denotes three degrees of power, embracing the political as well as the ecclesiastical.

The meanest men on earth are those who steal the livery of heaven to serve the devil in. The greatest "saint" may become the greatest rascal. Rome has canonized in her calendar of saints some of the greatest rogues the world has ever known.

The facts we are reproducing from the pages of history, and which we are presenting to our readers in the order of time, are thoroughly reliable, and remain unquestioned by the intelligent reader of history. It is

*See Picard's "*Ceremonies et Contumes Religieuses*," vol. i., p. ii., pp. 50-52, notes *h* and *a*. Amsterdam, 1723.

an unsavory dish to the Roman Catholic priesthood, but they must gulp it down as a nauseous drug. Even to this hour the nations of earth are reeling under the baneful opiate influence of the Mother of Harlots, who still continues to effect political alliances with the governments of the world, and to conclude concordats with the princes of this world. This "prince of the air" is "the spirit that works in the children of disobedience."

INDULGENCES.

HISTORY informs us that Urban V. (1366) was the first who sent to Joanna, queen of Sicily, a rose of gold in Lent, and decreed the consecration of a like toy every year upon Lent Sunday. The custom is still observed.

The historians Platina and Polydore Vergil say that Boniface IX. (1390) was the first who sold indulgences and made merchandise of them. Polydore Vergil* said: "Who was the first author of them (indulgences)? I have not read in any writer, saving that Gregory proclaimed pardons as a reward of those who came to his stations. This seed sown by Gregory grew to a ripe harvest in the time of Boniface IX., who reaped the money for that chaff. For what cause, or by what authority, indulgences were first introduced into the Church, has given modern divines a great deal of trouble. In a subject which is by no means clear, I think it better to use the testimony of John, bishop of Rochester, [Bishop Fisher, A. D. 1504],† in a work he wrote against Luther: 'Many persons,' said he, 'are inclined to place but little reliance upon indulgences, because their use seems to have come in rather late in the Church.' And then he adds: 'No orthodox [Roman Catholic] doubts whether there is purgatory, concerning which, nevertheless, there is either no mention or the very rarest mention in ancient writers. To this day

*B. viii., c. i., p. 144. London, 1551; and p. 476. Amstel., 1671.

†Roffeus, art. 18, contra Lutherum, fol. 132. Colon, 1624.

purgatory is not believed in by the Greek Church. As long, then, as there was no anxiety concerning purgatory, no one looked for indulgences; for all the value of indulgences depends upon it. If you take away purgatory, what use will there be in indulgences? Indulgences, therefore, began when the people began to entertain fears about the torments of purgatory.' These things saith the bishop Fisher; but you, my readers, may perhaps think the subject of so great importance that you might expect more certainty in the matter from the mouth of God."

It was in the Council of Constance (A. D. 1414) that the laity (*lais*—people) were first, by the authority of the Church of Rome, deprived of the cup at the Lord's Supper. The decree admits that Christ's ordinance was in both kinds, and that the custom in the primitive Church, in this respect, was to give both the elements to the people, "notwithstanding which," it decreed that the laity should be deprived of the cup.* Previous to this date, and from 1220, when the adoration of the host was instituted, the custom was introduced and partially adopted, but not universally admitted by the Church of Rome.

It was in A. D. 1438 that the Gallican Church took a decided stand against the usurpation of Rome. The Council of Bourges,† convoked by Charles VII., who presided, drew up the decree, containing twenty-three articles, which formed the basis of what was called the Pragmatic Sanction, when confirmed by the French Parliament, July 13, 1439. These constitutions, which

*Labbe. et Coss. Concilia, tom. xii., col. 99. Paris, 1672. The Latin text is before us.

†Labbe. et Coss., tom. xii., col. 1,429. Paris, 1672.

were called the rampart of the Gallican Church, took away from the popes most of the power they possessed of presenting to benefices and of judging in ecclesiastical causes in the kingdom of France; and this independent power was retained until the concordat with Rome, made between Leo X. and King Francis I., at Bologna. The Pragmatic Sanction was abrogated by the Pope's bull at the eleventh session of the Lateran Council, A. D. 1516.*

The Council of Florence (A. D. 1439) was the first ecclesiastical body that authoritatively declared the sacraments to be seven in number.† This doctrine received final sanction, at a later date, at Trent. At this Council of Florence, departed saints were, for the first time, authoritatively declared to be in a state of beatitude; and therefore now, for the first time, according to Romish theory, could be properly and lawfully invoked. The doctrine can not be proved to be of anterior date.‡ Purgatory now first received the approval of a conciliar decree, but was finally confirmed at the Council of Trent, wholly upon assumption, and without the least sanction of scriptural proof. The decree is as follows, as translated from the Latin, which is before us:

In the name, then, of the Holy Trinity, Father, Son and Holy Ghost, with the approbation of the sacred General Council of Florence, we decree also ["we" does not embrace Jesus Christ and

*Ibid, tom. xiv., Concl. Lat. (A. D. 1512), Sess. XI., A. D. 1516. And see *L'Hist. de la Prag. S. et Concordat*, par Pithon.

†Decretum. Concl. Florent. Lab. Concilia, tom. xiii., col. 534. Paris, 1672.

‡Veron's "Rule of Catholic Faith," p. 82. Birmingham, 1833; p. 75 from Stapleton; and p. 99 from the Benedictine editors of Ambrose's work.

the apostles—AUTHOR] that if any true penitents shall depart this life in the love of God, before they have made satisfaction, by worthy fruits of penance, for faults of commission and omission, their souls are purified after death by the pains of purgatory; and that for their release from their pains, the suffrages of the faithful who are alive are profitable to them, to-wit: the sacrifices of masses, prayers and alms, and other works of piety, which, according to the appointment of the Church, are wont to be made for the faithful for other ^{the} believers.*

*Lab. Concl., tom. xiii., p. 515. Paris, 1671, Sess. XXV.

THE PAPAL PRIMACY.

WE may here affirm, as a fact, that the belief in A. D. 1146 was only in progression, or in process of "development"; for at this date Otho Frisigensis refers to the belief thus, "Some do affirm that there is a place of purgatory after death."* The dogma was not accepted by the Greeks. The Primacy of the bishop of Rome and the precedency of his See were now first defined by a so-called General Council, namely, that of Florence, held under Eugenius IV. It was thus defined at the tenth session :

Also we decree that the holy Apostolical See and the Roman Pontiff has a primacy over the whole world; and that the Roman Pontiff himself is the successor of St. Peter, the prince of the apostles, and is the true vicar of Christ, and the head of the whole Church, and the father and teacher of all Christians; and that to him, in the person of the blessed Peter, our Lord Jesus Christ has committed full power to feed, rule and govern the universal Church, according as is contained in the acts of the General Councils and in the holy canons.†

This declaration is ranked by Benedict XIV., in his bull dated 1742, as an "article of Catholic faith."‡ The "acts of the General Council" and "holy canons" above referred to are mere inventions. They probably

*Chron., lib. viii., c. 26, quoted by Jeremy Taylor, "Dissuasive from Popery," c. i., s. ix., Heber's edition, vol. x., p. 149.

†Lab. Concilia, tom. xiii., Concl. Florent., Sess. X., col. 154, *et seq.* Paris, 1671.

‡Bened. XIV., Bullar, tom. i., No. I, De Dog. et Ritib., sec. i., Fide Cathol., p. 345. Mechlin, 1826.

relied on the forged "Decretal Epistles" which had been embodied in the canon law.

The Greek Empire was now drawing near its fall. The Emperor Patæologus, with some Greek bishops, attended the council, in the hope of obtaining aid against the Turks, and were weak enough to be prevailed on to subscribe to the foregoing decree. But when the Greek deputies returned to Constantinople, the Church there indignantly rejected all that had been done by the Greek bishops at this Council; and in a council at Constantinople, held about eighteen months after the termination of the Council of Florence, the decrees of that council were declared null, and the synod itself condemned.* Gregory, the patriarch of Constantinople, who was inclined to the Latins, was deposed, and Athanasius chosen in his stead. The patriarchs of Alexandria, Antioch, Jerusalem and the chief of the old patriarchs of Ephesus, Heraclea and Cæsarea, were all present at this latter council, and all concurred in the condemnation of the decrees of the Florentine Council.

The title, "Mother Church," was not, up to that time, assumed. Hitherto the title, "Vicar of Christ," was a common appellation, as applied to bishops generally. The Council of Florence decreed that the title should be given to the bishop of Rome, "reserving the rights of the bishop of Constantinople." The title, however, as every intelligent person knows, is now assumed and appropriated exclusively by the Pope of Rome.

*Labbe. et Coss. Concil. Constan., Sess. II., tom. xiii., col. 1,367. Paris, 1672.

ROSARY OF THE VIRGIN MARY.

ALANE DE ROCHE, of the order of Jacobins, inspired, as he said, by certain visions, invented the Rosary of the Virgin Mary, subsequently authoritatively approved by Sixtus IV. Mosheim, however, places the invention of this ecclesiastical toy at an earlier date, namely, the tenth century.* It is a string of beads, in the continual counting of which the mind is supposed to be contemplating divine things. The same prayer is repeated a prescribed number of times, and this number is checked by the beads, every tenth bead being a large one. The word rosary means remembrancer. It appears to be derived from the Chaldee *ro*, "thought," and *shareb*, "director." The idea, as well as the thing itself, is manifestly of pagan origin. A certain number of prayers, it is supposed, must be gone through, and the beads bring the number in remembrance. A string of beads for the same purpose was used by the ancient Mexicans.† It is common among the Brahmins and Hindoos.‡ In Thibet it has been used in religious worship from time immemorial. Among the Tartars, the rosary of one hundred and eight beads has become a part of ceremonial dress, and there is "a small rosary

*Mosheim's Eccl. Hist., cent. x., part ii., c. iv., s. iii. See Mabilon, Acta Sanctor, Ord. Bened., p. 58, etc.

†See Humboldt's "Mexican Researches," vol. ii., p. 20. London, 1814.

‡See Kennedy's "Ancient and Hindoo Mythology," vol. ii., p. 332. London, 1831.

of eighteen beads of inferior size, with which the Bouzes count their prayers and ejaculations, exactly as in the Roman ritual" (Sir John F. Davis, "China," vol. i., p. 391. London, 1857).

Such was the accumulation of innovations down to this period of time, that they occupied far more space in the apostate Church than was occupied by the realities of the Bible itself. Indeed, tradition had entirely supplanted the Bible. The Bible had become a literary curiosity. Superstition and dreams and ecstasies occupied the minds of the people. Priestcraft was the craft of the age. The priests managed the finances of the ignorant masses, and subjected them to absolute penury, while the lustful priests themselves lived luxuriously upon the fat of the land. Like modern priests and pastors, the priests of the medieval times were always engaged in inventing something new that was entirely unknown in the Word of God. They sought after novelties, first to please the people, and then, having gained their confidence, they next sought to enslave the people.

The system of salvation is the simplest thing in the world; and, as such, it was intended as the greatest blessing to the world; but once complicate it and place it beyond the grasp of the common mind, and you at once make it the greatest curse of the world, as the darkest ages of the world solemnly attest. That people who hold to and live upon the simplicity of the gospel, will live; that people which apostatize from the simplicity of the gospel will utterly fail as the representatives of the truth.

IMMACULATE CONCEPTION.

POPE SIXTUS IV. was the first person who ordered by decree (A. D. 1476) the solemnization of the feast of the Immaculate Conception of the Virgin Mary by an office or service, though it was not then a doctrine of the Church. The festival of the Conception of the Virgin Mary was, as shown in a previous chapter, introduced at Lyons about the year 1140, but was opposed by Bernard* (now a canonized saint of the Church of Rome) as a novelty, without the sanction of Scripture or reason. Bernard said that it was a "false, new, vain and superstitious" idea. According to Fleury, it was John Scott, commonly called Duns Scotus, at the beginning of the fourteenth century, who seriously broached the doctrine of the Immaculate Conception.†

At the thirty sixth session of the Council of Basle, in A. D. 1439 (a council, by the way, condemned and rejected by the Church of Rome), it was declared that the doctrine which asserts that the Virgin Mary was actually subject to original sin, should be condemned; but that the doctrine that she was always free from all original and actual sin, and both holy and immaculate, should be approved, and should be held and embraced by all Catholics as being pious and agreeable to all ecclesiastical worship, to the Romish faith, to right reason and the Scriptures, and that it should not be law-

*S Bernard Ep. 174, tom. i., col. 393. Paris, 1839.

†Eccl. Hist., tom. xix., p. 150. Paris, 1769.

ful for any one to preach or teach to the contrary.* The festival was directed to be celebrated on the 17th of December. The Council of Avignon, A. D. 1457, confirmed the act of the Council of Basle, and forbade, under pain of excommunication, any one to preach anything contrary to the doctrine.†

This purely speculative doctrine, and of no practical utility whatever to saint or sinner, created a sore division in the Church of Rome. The Dominicans, following their leader, St. Thomas Aquinas, combated the new dogma most vehemently, as being contrary to the Scriptures, contrary to tradition, and contrary to the faith of the Church; while at the same time it was vigorously supported by the Franciscans. "The scandal became so great at each returning festival day that Sixtus IV. (A. D. 1483) issued a bull, in which, of his own accord, and unsolicited, he condemned those who called the doctrine a heresy, the celebration of the festival a sin, or declared that those who held the doctrine were guilty of mortal sin, and subjected those to excommunication who acted contrary to this decree." By the same bull he enacted the like penalty against those who maintained the opponents of the doctrine to be in heresy or in mortal sin, declaring, as a reason, that "this doctrine had not yet been decided by the Roman Church and the Apostolic See." This decree is found in the appendix of every authorized edition of the Decrees of the Council of Trent. Despite this Pope's bull, the discord continued, to the great scandal of pure religion; and when the doctrine of "original sin" came to be argued at the Council of Trent, the Dominicans and

*Labb. et Coss. Concl., tom. xii., cols. 622-623. Paris, 1671.

†Labb. et Coss., tom. xiii., col. 1,403. Paris, 1671.

Franciscans ranged themselves on opposite sides and refought the battle. The debate became so warm and excited, that the Pope ordered, through his legates, that the Council should "not meddle in this matter, which might cause a schism among Catholics, but endeavor to maintain peace between the contending parties, and to seek some means of giving them equal satisfaction; but, above all, to observe the brief of Pope Sixtus IV., which prohibited preachers from taxing the doctrine [the Immaculate Conception] with heresy."*

The Council of Trent (A. D. 1546) expressly excluded from its decree on "original sin," the Virgin Mary; but declared "that the constitutions of Pope Sixtus IV., which it revives, are to be observed under the penalties contained in those constitutions." Thus both parties claimed the victory. The theological contest raged as violently as ever. In the seventeenth century Spain was thrown into the utmost confusion by these painful and puerile disputes; and an attempt was made to bring them to a close by an appeal to the supposed infallible head of the Church, who was importuned to issue his bull to determine the question. "But (observes Mosheim) after the most earnest entreaties and importunities, all that could be obtained from the Pontiff by the Court of Spain was a declaration intimating that the opinion of the Franciscans had a high degree of probability on its side, and forbidding the Dominicans to oppose it in a public manner; but this declaration was accompanied by another, by which the Franciscans were prohibited in turn from treating as erroneous the doctrine of Dominicans."†

*F. Paul Sarpi. *Hist. Concl. Trid.*, lib. ii., c. 68. Geneva, 1629.

†Mosheim's *Eccl. Hist.*, cent. xvii., sec. ii., part i., c. i., s. 48.

Alexander VII., A. D. 1661, while reviving the constitutions of Sixtus IV., vainly endeavored to allay the feud; but he admitted that the Church had not decided the vexed question, and that he by no means desired or intended to decide it.*

Clement XI. appointed a festival in honor of the Immaculate Conception, to be annually celebrated by the Church of Rome; but the Dominicans refused to obey this law.

Eventually Pope Pius IX. undertook to decide, as he conceived, for all time, the much-vexed question. On the 2d of February, 1849, he issued his famous "Encyclical Letter," addressed to all "patriarchs, primates, archbishops and bishops of the whole Catholic world," exhorting each one to offer up prayers in his diocese, beseeching "of the merciful Father of light to illuminate him [the Pope] with the superior brightness of his Divine Spirit, and to inspire him with a breath from on high, and that, in an affair of such great importance, he might be able to take such a resolution as should most contribute as well to the glory of his holy name as to the praise of the Blessed Virgin and the profit of the Church militant," and desired to know their opinion on the subject. On the 24th of March following, the *Tablet*, a prominent Romish journal, announced that the Pope was about to give a definite decision on the subject, and "determine a question which, for five hundred years, had been open, and for a portion of that time hotly debated to and fro. The Franciscans and Dominicans are now agreed, and the whole (Roman) Catholic

*Alex. Sept., An. Dom. 1661, "Mag. Bull. Romanum," tom. vi., p. 158. Edit. Luxumberghi, 1727.

world calls for a definite sentence from the infallible judge."

In December, 1854, the Pope, in an assembly of bishops, from which all non-contents were excluded, issued his bull declaring the doctrine as a matter of faith.* "Let no man (says the decree) interfere with this our declaration, pronouncement and definition, or oppose or contradict it with presumptuous rashness. If any should presume to assail it, let him know that he will incur the indignation of the Omnipotent God, and of his blessed apostles Peter and Paul." Hence the *Tablet* observed, that "whosoever should thenceforth deny that the Blessed Virgin was herself, by a miraculous interposition of God's providence, conceived without the stain of original sin, is to be condemned as a heretic."

Such is a brief history of the doctrine of the Immaculate Conception; but it is a popular fallacy to suppose that it is a doctrine of the Roman Church. The Pope of Rome, according to the orthodox principles of that Church, can not create doctrines of faith which have not emanated from a general council of the Church.

The horrid Inquisition was established in the kingdom of Castile in 1478, under Ferdinand and Isabella. We note this as an important fact, because the Inquisition was an annex to the Church of Rome. Fleury expressly says that it was done "by the counsel of the archbishop of Seville, and by the authority of Pope Sixtus IV."†

The beginning of the institution can be traced to an earlier date. At the Council of Verona, A. D. 1184,

*The "Univers," Paris, 20th January, 1855; the "Tablet," London, 27th January, 1855.

†Fleury, Eccl. Hist. Cont., tom. xxiii., p. 478. Paris, 1769.

Pope Lucius III. published a constitution against alleged heretics, wherein bishops were ordered, by means of commissaries, to inform themselves of persons suspected of heresy, whether by common report or private information. Should spiritual terrors be of no avail, the offender was to be handed over to the secular power, in order that temporal punishment might be inflicted.*

At the Council of Narbonne, A. D. 1235,† a series of oppressive and cruel regulations against alleged heretics was drawn up by the Pope's command; and at the Council of Beziers, A. D. 1247, the preaching friars' Inquisition, for the provinces of Aix, Arles and Ebrum, was established also by order of the Pope. Forty-seven articles were drawn up, which, with those passed at the Council of Narbonne, formed the foundation of the rules afterward adopted by the Inquisition.‡

In A. D. 1495, Alexander VI. assumed a new power, namely, that of granting a dispensation to marry within a prohibited degree. He gave a dispensation to Ferdinand, the King of Naples, to marry his own niece, who was fourteen years of age.||

*Labb. et Coss. Concl., tom. x., cols. 1,737 and 1,741. Paris, 1671.

†Ibid, tom. xi., col. 487.

‡Labb. et Coss., tom. xi., col. 676.

§Fleury, Cont., tom. xxiv., p. 226. Paris, 1799.

SALE OF INDULGENCES.

IN the years A. D. 1515-17, took place the grand sale of indulgences by Pope Leo X., which, as every intelligent reader knows, was one of the immediate causes of the Reformation. This method was adopted to replenish his coffers, which were exhausted by his prodigality, or rather by his extravagances; and also to complete the church of St. Peter, begun by Julius II. Fleury informs us that Leo granted indulgences on "such easy conditions, that men could hardly care at all for their salvation if they refused to gain them."*

The order of the Jesuits was founded by Ignatius Loyola in 1540. This distinguished servant and agent of the *propaganda de fide* was born A. D. 1491, in the province of Guipuscoa, in Spain. He was educated for the army, but eventually left the service and entered the Church. He died July, 1556. The order was confirmed by Paul III., first with limitations, and subsequently without any restrictions.

Since the days of the apostles not a council of cardinals, not a convocation of clergymen, not a general conference of bishops, and not a convention, composed exclusively of preachers, ever assembled, that did not concoct mischief, in some sense contradict the word of God, and pass decrees and resolutions more or less contradictory to the authority of Jesus Christ. Crafty men

*Fleury, Cont., tom. xxv., pp. 497, 498.

plot and plan in secret; they buy up small men at a small price to serve as their willing dupes; they pack their committees and caucuses in advance; they frame all their laws of expediency in advance, and prepare their fallacies and casuistry before the time of action; they promise to reward their bought-up tools with places of emolument and distinction. In all their ambitious plans they see the end from the beginning. One head generally rules the ecclesiastical rookery. The marks of his shrewd intellect are everywhere visible in whatever develops in the convocation or in the convention. In open convention the law of expediency supplants the law of God; self-interest takes the highest seat in the synagogue, and the majority are made subservient to the pronouncements of the ruling spirit.

COUNCIL OF TRENT AND TRADITION.

THE Council of Trent assembled A. D. 1545, collected in one mass all former errors and superstitions, and, without the fear of God before their eyes, confirmed them by conciliar decree. In A. D. 1546 tradition was first placed on a level with the Holy Scriptures. The doctrine is essential to the existence of the Papal system, for, under the cloak of tradition, all her innovations are attempted to be supported. By adopting tradition, they in effect declare the Word of God to be insufficient. Without tradition, and everything that the term implies, the Roman system of theology would fall to pieces.

Even as late as the latter part of the fifteenth century, an eminent cardinal of the Roman Church, Gabriel Biel, affirmed that "the Scripture alone teaches all things necessary to salvation," and instances "in the things to be done and to be avoided, to be loved and to be despised, to be believed and hoped for." "The will of God is to be understood by the Scriptures, and by them alone we know the whole will of God."* The apocryphal books were for the first time authoritatively recognized as a part of the sacred canon of the Holy Scriptures.

"As the Church is evidently more ancient than the Scriptures, so the Scriptures were not authentic, save by the authority of the Church."—*Eckii Euchiridion de Ecclesia et ejus Auctoritate*, etc., p. 21. Colonæ, 1567.

*Lecton, in *Canon Missæ*, fol. cxlvi., p. 1, col. 2. Lugd., 1511.

This subject will be more fully elaborated hereafter.

In June, 1546, the Council of Trent, at its fourth session, occupied much of its time in defining what was the doctrine of the Church on the subject of original sin, justification, good works and merit. The various opinions held by members of the Romish Church up to this date render it certain that the teaching, on any of these points, was not fixed. It is true that the priesthood, from sordid and corrupt motives, had, for many years, preached up merit and good works as a cause of salvation, to the almost entire exclusion of grace, faith and obedience. This Council conveyed its opinion under different heads, embodied in sixteen chapters and thirty-three decrees, accompanied by as many anathemas, or curses, if not accepted. These decrees, however, were not passed without considerable unseemly and unministerial brawling. The Franciscans and Dominicans were, as usual, at daggers drawn. Two venerable prelates manifested their exuberant zeal in pressing their private opinions, by coming to blows and tugging at each other's beards;* and Charles V. threatened to throw them into the Adige if they would not deport themselves in a more becoming manner. The opinions being so various, it was necessary to frame the decrees ambiguously; and so completely had the Council succeeded in mystifying the subject, that no sooner had the Council ended, than Dominic à Soto, who took a leading part in the debates, published a book on justification, which was answered by Andreas Vega, who had opposed his views in the Council; and each claimed the authority of the same Council in sup-

*Card. Pallavicini's *Hist. Concl. Trid.*, tom. i., p. 277. Aug. Vind., 1775.

port of his particular views. These discussions and angry debates between different schismatic parties, continued in the Romish Church for a long time after the closing of this famous Council. It may be safely asserted that, previous to June, 1546, the doctrine on these subjects was not defined by the Romish Church. There are, however, two points most explicitly defined by this Council. First, by the twenty-fourth canon on justification, he is anathematized who says that good works are the "fruits and signs of justification received, and not the cause of its increase." And second, "If any shall say that the good works of a justified man are in such sort the gifts of God as not to be also the merit of the justified person; or that the justified do not really merit increase of grace and eternal life," they are equally cursed. It was a great scriptural truth uttered by "Saint" Augustine when he said that "all our good merits are only wrought in us by grace; and when God crowns our merits, he crowns nothing else but his own gifts."* So repugnant, however, was this sentiment to the interests of a sordid and corrupt church, that the passage was ordered to be expunged from his works.†

The necessity of the priest's intention to give validity to a sacrament was first decreed at the seventh session of the Council of Trent (Con. Trid., Sess. VII., *Decretum de Sacramentis in Genere*, can. xi., p. 77. Paris, edit. 1848). The idea was invented by the Council of Trent, but it formed no part of the doctrine of the Church of Rome previous to this date, as is evident by

*Aug. ad Sextum, Epist. cv., tom. ii. Edit. Basil, 1529; and also p. 1,116, tom. iv., part ii. Paris, 1671.

†Index Expurgatorius jussu Bernardi de Sandoval et Roxas. Madriti, 1612, et per Turretin. Genevæ, 1619.

the discussions on the subject, and the opposition it received when proposed. All of which goes to show the wickedness of unauthorized councils, and the greater wickedness of the things transacted in them. The necessity of the priest's intention to give validity to a sacrament, was a notion mentioned in the decree of Eugene at the Council of Florence, 1439.* It is certain that for twelve hundred years no trace whatever of this doctrine can be found in any ecclesiastical writer. The original introduction is attributed to the extreme ignorance of some of the priests, the service being performed in Latin, a language they did not understand; hence their unintentional mutilation of the text, not understanding the words. This gave rise to a discussion among school-men, whether a priest who corrupts the sacramental words, in pronouncing them, celebrated a valid sacrament. The opinions seemed to be that, though the priest knew nothing of what he was saying, yet if the intention of doing what the Church did was there, it was sufficient. This appears to have been the reasoning of Pope Zachary, in answer to Boniface,† about the ignorance of a priest in Bavaria, who had baptized *in nomine Patria, Filia, et Spiritua Sancta*‡ Down to the time of passing the decree at Trent (March, 1547), declaring the intention of the priest essentially necessary, it appears that all that was required was that, provided the intention existed, the sacrament was valid, though the form of words was incorrect. It is, nevertheless, a fact that the Church

*Labbe. et Coss. Concl., tom. xiii., col. 535. Paris, 1672.

†Avent. Annal., B. 1, 3, p. 297. Ingolst, 1554.

‡See "Gibson's Preservative," vol. viii., p. 208, revised edition. London, 1848.

of Rome at this very day requires that the form should be strictly correct, to give validity to the so-called sacrament.

The seven (so-called) sacraments were confirmed, as an article of faith, at the seventh session of the Council of Trent.* This particular number was first advanced by Peter Lombard, bishop of Paris, in the twelfth century, as a private opinion; which private opinion in time becomes the pivotal point of a new creed, and the chrysalis of a new sect, as the history of a corrupt church has demonstrated a thousand times. In 1439 the Council of Florence passed a decree on the subject; but this is denied by some to be a general council, and many after this date disputed on the doctrine, and the matter formed the subject for serious debate, disputes and bickerings at the seventh session of the Trent Council. The astute doctors of theology who formed this Council sought to support their theory from analogy. They could find no better argument for their new conceit than that the number seven was a mystical number: as for instance, there are seven virtues, seven capital vices, seven planets, seven defects which came from original sin; the Lord rested the seventh day; there were seven plagues in Egypt, seven candlesticks, etc.; and, therefore, you see, there should be seven sacraments;† but Cardinal Bellarmine, perhaps, gives the most conclusive reason why we should adopt this number, which is, that the Council of Trent so decreed it.‡

*Concl. Trid., Sess. VII., Decretum de Sacramentis, can. i., *De Sacramen. et Genere*.

†Vide Father Paul Sarpi's "History of the Council of Trent," lib. iii., cap. 85, vol. i., p. 576. London, 1736.

‡Bell., *De Effect. Sacr.*, lib. ii., c. 25, s. 4, tom. iii., p. 109. Edit. Prag., 1721.

In A. D. 1551 the doctrine of attrition was defined. Gibson, in his "Preservative from Popery," says that Bishop Canus was the first* that broached the doctrine that attrition, joined with the sacrament of penance, is sufficient to obtain forgiveness of sins.† This so-called sacrament of penance is stated to be as necessary to salvation to those who have sinned after baptism, as baptism itself for the unregenerate;‡ and the Trent Catechism says: "There is no sin however grievous, no crime however enormous, or however frequently repeated, which penance does not remit. To it belongs in so special a manner the efficacy of remitting actual guilt, that, without its intervention, we can not obtain or hope for pardon."|| The three necessary or component parts are stated to be contrition (or more correctly, attrition), confession, and absolution and satisfaction, which are the component elements of the sacrament.§ It is modestly admitted that contrition alone (that is, a sorrow and detestation of past sin, from a love to God, and a determination to sin no more), without confession, absolution and satisfaction, but with a desire for them, will obtain the grace and the pardon of God. But imperfect repentance (attrition), (that is, a turning from sin, from a selfish motive, such as a fear of punishment) will not alone obtain pardon; but, nevertheless, when accompanied by confession, and absolution and satisfaction, it will obtain grace and pardon in this so-called

*At the fourteenth session of the Council of Trent, c. iv.

†Gibson's *Preservative*, vol. ii., tit. viii., pp. 37, 38, folio edition. London, 1738.

‡Concl. Trid., Sess. XIV., cap. ii., *ad fin.*

||Donovan's *Translation*, pp. 260, 261. Dublin, 1829. Donovan was a professor at Maynooth College.

§Concl. Trid., Sess. XIV., cap. 3.

sacrament of penance. That is to say, an imperfect repentance of sin in this so-called sacrament of penance is sufficient to obtain pardon of sin!* Delahogue plainly lays down the rule—"Perfect repentance is not required in order that a man may obtain the remission of his mortal sins in the sacrament of penance."†

*See Donovan's Translation as above, pp. 269, 270, 271, and Concl. Trid., Sess. XIV., c. 4.

†Tract. de Sacr. Pœnit. Dublin, 1825.

MORTAL SIN AND VENIAL SIN.

DID the apostles ever indulge in such consummate nonsense as to define the difference between "mortal sin" (a sin for which there is no forgiveness, which penance can not reach), and "venial sin" (a sin which penance can reach, and for which there is forgiveness)? Such hair-splitting of undefinable dogmas may well engage the attention of demented scholastics, and as a by-play amuse university sophomores; but men of refined intellects and of clean consciences should be ashamed to dally with such metaphysical jargon, which, while it obscures the plain teaching of God's word, finally deludes and damns its votaries.

At a council held at Edinburgh, by Archbishop Andrews, in 1852, it was declared that the Lord's Prayer might be said to the saints.*

In 1563 the doctrine of purgatory was finally confirmed at the twenty-fifth and last session of the Council of Trent. This Council passed on matters of doctrine, fifteen decrees, forty-four chapters, and one hundred and thirteen canons; and it enforced these doctrines by one hundred and twenty-five anathemas! This Council also was occupied on internal reformation. On this head it passed one hundred and forty-eight chapters. Its sittings extended over eighteen years. The first session was held in the month of December, 1545, and the last

*Bishop Skinner's *Ecel. Hist. Scot.*, vol. ii., p. 39. London, 1788.

in December, 1563. Until this date (1564), all those who purely and simply subscribed to the articles of the Nicene Creed were declared members of the true Church, inasmuch as no new creed or symbol of faith was proposed to any one for belief as a test of his orthodoxy.

PAPAL USURPATIONS.

WE are not yet through with the acts of the Council of Trent. The theological doctors of this Council, who assumed to legislate for Jesus Christ, at the third session, in February, 1546, ordained "that the symbol of faith which the holy Roman Church makes use of [the Nicene Creed], as being that principle wherein all who profess the faith of Christ must necessarily agree, and that firm and only foundation against which the gates of hell shall never prevail, be expressed in the very same words in which it is read in all the churches." From after the 9th of December of this year (A. D. 1564) Pope Pius IV., by virtue of his alleged apostolic authority, and according to a resolution of the Trent Council, set forth and published a confession of faith to be received everywhere under penalties enacted by the same unauthorized and unscriptural Council. This new confession of faith consisted of the "symbol of faith" just referred to, with the addition of twelve more articles. From the last-mentioned date, therefore, a new creed was, for the first time, imposed upon the Christian world, to be accepted without a demur, or to be rejected under pain of Papal maledictions. This creed embraces, in a few words, a large part of what has gone before; but the following are additional articles of the new faith, then, for the first time, introduced by this creed [we shall give the Bull of Pope Pius IV. presently]:

1. Not only apostolic and ecclesiastical traditions are

to be most steadfastly admitted and embraced, but also "all other observances and constitutions" of the Romish Church.

2. At the fourth session of the Council of Trent, it was decreed that no one should dare, in matters of faith and morals, to interpret the Scriptures contrary to the sense which the Church hath held or doth hold.* Professors of the Christian religion were now, for the first time, compelled to admit the Holy Scriptures according to that sense only which the Church has held or does hold—a notable difference; for previous to this date, Christians might reject the interpretation of the Church, but they were not allowed to advance an interpretation of the Scriptures contrary to the sense of the Church.

3. And so, at the same session, no person was allowed to advance an interpretation of Scripture contrary to the unanimous agreement of the Fathers."† But now, for the first time, no Christian was permitted to understand or interpret the Scriptures, except according to the unanimous consent of the Fathers. That is, no interpretation must be given unless the Fathers are unanimous on that interpretation. Here, now, by the authority of a great human council, the decrees and traditions of uninspired men are made to supersede the teaching of the inspired apostles of Jesus Christ.

4. And now, for the first time, all Christians were to receive and admit, as an article of faith, "all the

* "Contra eum sensum, quem tenuit et tenet sancta mater ecclesia." Sess. IV., Decret. de Edit. et usu sacr. librorum, "Juxta eum sensum," etc. Bulla super forma jura. Prof. fidei, Pii IV.

† "Contra unanimem consensum Patrum," Session IV. Ibid et Sic Synodus in Trullo, c. xix., quam putant Constant., vi., c. Exiit. circa fin. de ver, Sig. in 6—"Nisi juxta unanimem, etc.," Bulla, etc., Pii IV.

received and approved ceremonies of the Church in the solemn administration" of all the seven sacraments, "and all other things delivered and defined by the sacred canons and ecumenical councils;" thus forming the entire code of decrees of councils, including ceremonies, into articles of faith.

THE POPE SUPREME BISHOP.

WHILE for many centuries the Pope of Rome arrogated to himself the title of "Supreme Bishop," all were now required, by decree of the Council of Trent, as an article of faith, to recognize the Church of Rome "as the mother and mistress of all churches," and to "promise obedience to the Pope as successor of St. Peter and vicar of Christ!" In this connection we wish to quote from Horne's *Popery Delineated* (London, 1848, pp. 211, 212):

The mother church was the church at Jerusalem, which was in existence long before the Church at Rome had any being. At Jerusalem Jesus Christ himself preached: there the apostles first planted Christianity (Acts i. 4, A. D. 33); and thence was the gospel sent forth to be preached to all nations (Luke xxiv. 47). Therefore not Rome, but Jerusalem, should claim the presidency and be "the mother of all churches." The church at Samaria was founded next to the church at Jerusalem (Acts viii., A. D. 34); and then the churches at Cyprus and Phenice, and at Antioch, by those Christians which were dispersed in consequence of the persecution which followed the martyrdom of St. Stephen (Acts xi. 19-21). In short, not a single writer ever affirmed that "Rome is the mother of all churches." On the contrary, the majority of the bishops who convened at the Second General Council of Constantinople expressly gave the appellation to Jerusalem, in their letter to Damasus, bishop of the church in Jerusalem, "which is the mother of all the churches."

We have now seen that the masterpiece of Roman craft and priestly invention was consummated in the year of our Lord 1564, at the Council of Trent. While the apostles were yet living, the evil leaven had begun to work. Paul, writing to the Thessalonians,

warned them that "the day of Christ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshiped; so that he, as God, sits in the temple of God, showing himself that he is God." And he adds, "For the mystery of iniquity doth already work." In another epistle he gives as signs of the coming apostasy, "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving."

From what we have written, it is seen how fully these prophetic warnings have been verified in the history of the Church of Rome, and how necessary it is to heed these expressive words: "Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues."

Since 1870, when Pope Pius IX. promulgated the monstrous doctrine of Papal infallibility, which was the climax of all human assumption and presumption, there has been a cessation of innovations by that hierarchy upon the spiritual dominion of the Church of Christ. Indeed, in the promulgation of that hideous doctrine, Rome's ambition hath overleaped itself. It seemed utterly impossible for the Papacy to make further encroachments upon the Church of Jesus Christ, and upon the personal liberties of mankind. Her political power has been waning ever since. By that act she forfeited the respect of the entire civilized world. Though baffled by all modern political governments, she still seeks, through other channels, universal empire. Thwarted in her reaches for political power, and dismayed by the enlightenment and liberation of the

masses in all nations, she plays the fawning sycophant before governors and princes and presidents, with a view of retaining her power and securing still greater advantage. True to her original and natural instincts, though she does not change her principles, she changes her plans of attack, modifies her manners and modes of procedure, and adapts herself to all changing circumstances, whether religious, political, social or educational.

It is astonishing to observe what a hold tradition has upon the religious world. With all our Bibles, and with all our commentaries upon the Bible, and with a copious distribution of the Bible in all lands, a much larger portion of the human family seem to be under the influence of tradition than under the influence of the Bible. Of course this remark does not apply to the countries where the Bible is not known.

The Council of Trent, by the first decree at its fourth session—having stated that “having constantly in view the removal of error and the preservation of the purity of the gospel in the Church, which gospel, promised before by the prophets in the Sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterward commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline”—declared “that this truth and discipline are contained both in written books and in unwritten traditions, which have come down to us either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit.” It further declared that, “following the example of the orthodox Fathers, the Council doth receive and reverence, with equal sentiments of piety and veneration, all the books

as well of the Old as of the New Testament; and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession." And it is important to observe that, "lest any doubt should arise respecting the sacred books which are received by the Council," it "judged proper" to send out a list of such books, but it does not set out what are the points of faith handed down by "continual succession," as forming the unwritten tradition. The object of this omission is apparent; for what can not be proved by Scripture finds shelter under the dark and mystic mantle of tradition.

As the Roman bishop, Canus, ingeniously observed, "Tradition is not only of greater force than the Scriptures, but almost all disputations with heretics are to be referred to traditions."* The all-importance of traditions to the Romish Church is summed up in the following passage from a work of a popular writer of his day, Costerus. Expatiating on the excellence and importance of tradition, he says:

The excellency of the unwritten word doth far surpass the Scripture, which the apostles left us in parchments; the one is written by the finger of God, the other by the pen of apostles. The Scripture is a dead letter, written on paper or parchment, which may be razed or wrested at pleasure; but tradition is written in men's hearts, which can not be altered. The Scripture is like a scabbard that will receive any sword, either leaden, or wooden, or brazen, and suffereth itself to be drawn by any interpretation. Tradition retains the true sword in the scabbard; that is, the true sense of the Scripture in the sheath of the letter. The Scriptures do not contain clearly all the mysteries of religion, for they were not given to that end to prescribe an absolute form of faith; but tradition contains in it all truth, it comprehends all the mysteries of faith, and all the estate of the Christian religion,

*Mel. Canus *Loc. Theol.* 3, cap. iii., p. 156. Colon, 1605.

and resolves all doubts which may arise concerning faith; and from hence it will follow that tradition is the interpreter of all Scriptures, the judge of all controversies, the remover of all errors, and from whose judgment we ought not to appeal to any other judge; yes, rather, all judges are bound to regard and follow this judgment.*

We, as a reformatory people, *par excellence*, have, in times past, made proclamation to the world that we reject all traditions, that we accept only the words of life as recorded by the eight writers of the New Testament, and that we propose to clear the Church of God of all innovations; but let the reader look around and see how the congregations are pestered with the tradition of men's hearts, and how impiously they have laid aside the word of God for the expediencies and inventions of men. See how pagan classics have been substituted for the Scriptures, how the pulpit has been paganized, the Sunday-school secularized, and the worship of God corrupted. It is not necessary to give details.

*Coster. Eucharist, cap. i., p. 44. Colon, 1605. Quoted by Sir H. Lynd, *Via Devia*, sec. viii.

BULL OF POPE PIUS IV.

HERE is the Bull of Pope Pius IV., which we promised to reproduce :

BULL OF POPE PIUS IV.

TOUCHING THE FORM OF THE OATH OF THE PROFESSION OF FAITH.

Pius, Bishop, Servant of the servants of God, for the perpetual memory hereof.

The office of apostolic servitude enjoined on us requires that those matters which Almighty God has vouchsafed divinely to inspire into the minds of the holy fathers assembled in his name for the provident guidance of his Church, we should hasten unhesitatingly to execute, unto his praise and glory. Whereas, therefore, according to the resolution of the Council of Trent, all who may happen henceforward to be placed over cathedral and superior churches, or who may have to take care respecting their dignities, canonries, and any other ecclesiastical benefices soever having the care of souls, are bound to make a public profession of the orthodox faith; and to promise and swear that they will continue in obedience to the Church of Rome; we, willing that the same thing be observed likewise by all persons soever, who shall have the charge of monasteries, convents, houses, and any other places soever, of all regular orders soever, and besides, to the end that the profession of one and the same faith be uniformly exhibited by all, and that one only, and a certain form of it, made known unto all. We (willing), that a want of our solicitude should by no means be felt by any one in this particular, by strictly prescribing the tenor of those presents, we, by virtue of our apostolic authority, command that the form itself be published, and be received and observed everywhere by those whom it concerns, in consequence of the decrees of the Council itself, as well as the other particulars aforesaid, and that the aforesaid profession be made solemnly according to this, and no other form, under the penalties enacted by the Council itself against all contravening, under the following terms :

I, N., believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church, namely :

1. I believe in one God, the Father Almighty, maker of heaven and earth, etc. [The Nicene Creed].

2. I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church.

3. I also admit the Sacred Scriptures according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers.

4. I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; namely, baptism, confirmation, penance, extreme unction, orders and matrimony; and that they confer grace; and of these, baptism, confirmation and orders can not be reiterated without sacrilege.

5. I receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above-said sacraments.

6. I receive and embrace all and every one of the things which have been defined in the holy Council of Trent concerning original sin and justification.

7. I profess, likewise, that in the mass is offered to the true God, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is really, truly and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Church calls transubstantiation.

8. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament are received.

9. I constantly hold that there is a purgatory, and that the souls detained there are helped by the suffrages of the faithful.

10. Likewise that the saints reigning together with Christ are to be honored and invoked with Christ; that they offer prayers to God for us, and that their relics are to be venerated.

11. I most firmly assert that the images of Christ and of the Mother

of God ever Virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given them.

12. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

13. I acknowledge the Holy Catholic and Apostolical and Roman Church, the Mother and Mistress of all churches, and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles and the vicar of Jesus Christ.

14. I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canon and general councils, and particularly by the Council of Trent; and likewise, I also condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the Church.

15. This true Catholic faith, out of which no one can be saved, which I now freely profess, and truly hold, I, N., promise, vow and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; *and to procure, as far as lies in my power, that the same shall be held, taught and preached by all who are under me, or are entrusted to my care by virtue of my office. So help me God and these Holy Gospels of God.*

The foregoing is the translation by Charles Butler, Esq., an eminent Roman Catholic layman, in his work on "The Roman Catholic Church," London, 1825, except those parts in italics, which he has thought proper to omit, and we, therefore, give this last clause (15) from the original:

15. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsentī sponte profiteor, et veraciter teneo, eandem integram, et inviolatam, usque ad extremum vitæ spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri et prædicari, quantum in me erit curaturum, ego idem N. spondeo, voveo, ac juro. Sic me Deus adjuvet, et hæc sancta Dei evangelia.—*Concil. Trid. apud Bullas, p. 381, et æq. Romæ, 1564.*

This is the solemn and binding oath which every Roman Catholic bishop is obliged to take on entering

his priestly office. This oath is an emanation of the Council of Trent, which in essence is more political than religious, and which in intention partakes more of that which is earthly than that which is heavenly. It is a pure invention of a demoniacal spirit—a soul-devouring spirit—and utterly without the least semblance of authority in the Holy Scriptures. Witness the impudence and audacity of men—frail worms of the dust—who command obedience to the Pope of Rome “by virtue of our apostolic authority!” Not a word is said about “the Holy Roman Church” in New Testament history, and what, in this sacrilegious oath, are called “ecclesiastical traditions,” “constitutions and observances,” are but the creations of designing and mischievous men—the bold, shameless assumptions of a politico-religious hierarchy. It will be noticed that in this oath “traditions” take precedence to the “Sacred Scriptures,” for he who takes the oath is obliged to say, “I also admit the Sacred Scriptures according to the sense which the Holy Mother Church has held, and does hold,” etc. In item “3” “the unanimous consent of the Fathers” (meaning such uninspired men as Tertullian, Origen, Justin Martyr, Theophilus, Irenæus, Cyprian, Clement, *et al.*) is placed above the words of Jesus Christ and the preaching of the apostles.

The fact is, the Church of Rome is chiefly constituted of pagan notions, of imaginations, of Jewish ritualism, and of unsupported assumptions. It is a system of innovations upon the divine plan. This blasphemous oath contains five more “sacraments” than are found in the primitive Church which was established by the apostles of the Lamb. Neither the so-called sacrament of “confirmation,” nor the sacrament of “penance,”

nor the sacrament of "extreme unction," nor the sacrament of "orders," nor the sacrament of "matrimony," is found in apostolic teaching and apostolic practice. Nor are such monstrous doctrines as mass, purgatory, image worship and indulgences found in the word of God, as we have clearly shown in this series of essays. The bishop who affirms what is contained in item "12" must know that he is swearing to a lie. The Church which the Council of Trent created, is, in item "13," called "the Holy Catholic, Apostolical and Roman Church, the Mother and Mistress of all churches," "out of which no one can be saved!" Everything that does not come forth from the Council of Trent, the bishop or cardinal is sworn to "condemn, reject and anathematize." Even the Word of God, if it in any way or in any sense conflicts with the pronouncements of the Council of Trent, must be condemned and rejected! And the Pope of Rome, and the cardinals, and all the bishops, and all the priests, exult in the fact that two hundred million souls are serving blindly under this baneful and deadening influence.

PRIVATE INTERPRETATION OF THE SCRIPTURES PROHIBITED.

IN these times of loose scriptural interpretation, when even Protestants and Christians place tradition upon a level with the written authenticated Word of God, and when the law of expediency is made to take the same rank with the law of the New Testament, it seems almost impossible to confine even avowed Christians within the domain of revealed truth. There is a constant disposition to break over the ramparts of truth which God has miraculously revealed. Even by theologians, so called, and by teachers of the Christian religion in our colleges, Christianity is regarded as a sort of progressive evolution, having a starting point in the days of the apostles, and gradually developing down to the present point of time. Let us now see how the Romish Church interprets the Scriptures, and then we may not wonder why Protestants, in many things, follow in the wide wake of Rome.

In November, 1564, for the first time, the subjects of the Papal hierarchy were practically precluded from all personal liberty in examining and interpreting the Scriptures.* By the third article of the Creed of Pope Pius IV., the high functionaries of the Church of Rome, “promise, vow and swear constantly to hold and profess” as follows :

*The Council of Toulouse, A. D. 1229, and that of Oxford, 1408, prohibited the use of vernacular translations ; but these were provincial councils.

I also admit the Scriptures, according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge the true sense and interpretation of the Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

The above is the translation of the eminent Roman Catholic layman, Charles Butler, Esq. In his book entitled "Book of the Roman Catholic Church,"* he says that the creed, from which the above is extracted, "was received throughout the Universal Church, and has ever [since its publication] been considered, in every part of the world, as an accurate and explicit summary of the Roman Catholic faith. Non Catholics, on their admission into the Catholic Church, publicly repeat and testify their assent to it, without restriction or reservation." And Dr. Milner, in his work called "End of Controversy" (Letter XIX), says that this creed is "everywhere recited and professed to the strict letter."

What becomes of personal liberty here? Could anything be more unreasonable, more unscriptural, more despotic? Notice these two propositions:

1. That this Church requires the stupid and credulous people to admit the Scriptures only and exclusively according to the sense she pleases to put upon them, to whom (as she arrogantly pretends) it belongs to judge of their true sense.

2. That the common herd of humanity, outside of the priesthood of Rome, are never to be allowed to advance an interpretation of them, except the so-called Fathers are all agreed on that interpretation. And yet some of those Fathers were only dreamers, mystics and limping logicians. Every Romish bishop and priest

*Page 5. London, 1825.

swears "to God on his Holy Gospels" to "procures as far as lies in his power" that this doctrine "shall be held, and taught, and preached by all who are under him, or are entrusted under his care."

It is a notable fact that the Church of Rome has never published any authoritative interpretation of the Scriptures; nor is there any possibility of ascertaining what interpretation of the Scriptures she has or does hold. Even the notes invariably appended to the Romish editions (and indeed without which no editions whatever are allowed) are of no recognized authority. Before any member of the Roman Church, no matter what his logical and literary attainments may be, dare advance an interpretation, he must prove that that particular interpretation has always been, and is still, held by the so-called "Mother Church." It is not what this priest, this bishop, or that pope has said, but what the Church says; and we repeat that the Church of Rome has never published (unless very recently) an authoritative interpretation of even one single chapter of the Bible! The Church can not speak except by the mouth of a general council, and no general council has yet thus spoken to the world. Even after we have found an interpretation, we may discover it to be contradictory to that given by the same Church at another period under different circumstances; and this is admitted by no less an individual than Cardinal Cusanus, who was the Pope's legate sent to Bohemia about the middle of the fifteenth century. "Nor is it surprising," said this prelate, while endeavoring to induce the Bohemians to accept the interpretation of the Church as to half-communion, "if the practice of the Church interprets the Scriptures at one time in one manner, and at another in another—for

the Scriptures follow the Church, which is the earlier of the two, and on account of which Scripture (is given), and not conversely."*

Concerning the head of all ecclesiastical authority, Bellarmine says: "A lawful council, by the most general consent, is most properly termed the Church"†—by which he means the Church of Rome, the Church of the Dark Ages. This is what he calls the "Representative Church."‡ The Trent Council, "a lawful council," according to Romish belief, tried its hand at an authoritative interpretation of the sixth chapter of the Gospel of John, but could not agree on the matter, and abandoned even the hope of coming to an agreement. Then there is the "Essential Church," which Bellarmine defines in the same place to be "a company of men professing the same Christian faith and sacraments, and acknowledging the bishop of Rome to be the chief pastor and vicar of Christ on earth." Aside from the impossibility of appeal to such a tribunal to obtain the sense of the Church, we have here "laymen" joined with clerics, made a court of appeal. Be it understood that as yet, such a tribunal has not published the sense of the Church on any single text of Scripture. Then there is the "Consistorial Church," which Bellarmine tells us consists of "the Pope and cardinals," and is called "the Court of Rome." Directly, this tribunal has published no interpretation of the Scriptures; but it has indirectly sanctioned and published interpretations of isolated texts. "The Sacred Congregation of Rites,"

*Card. Cusan., *Epist. vii., ad Bohem. Opp., tom. ii., pp. 857, 858.* Basle, 1565.

†Bell. de Conc. et Eccles., lib. i., c. 18, sec. 5. Prag, 1721.

‡Ibid., lib. iii., c. 2, De Eccles.

at Rome, holds a delegated authority from this tribunal. We shall give a few samples of interpretations (the "sense of the Church," as it were) sanctioned by them.

In the London edition (1852) of Lignore's "Glories of Mary," we have Dr. Wiseman's own sanction and "cordial recommendation to the faithful." In the preface (p. xviii.) we are told: "Remember, dear reader, that it [this book] has been strictly examined by the authority which is charged BY GOD HIMSELF to instruct you, and that that authority has declared that it contains NOTHING* worthy of censure." The authority here pointed out is the "Sacred Congregation of Rites," delegated by the "Consistorial Church." On page 215 we have a very original interpretation of the Church's sense of that beautiful and encouraging exhortation of Paul (Heb. iv. 16) where he says, "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." To this text, set out verbatim, is added: "Mary (*i. e.*, the Blessed Virgin) is that throne of grace to which the apostle St. Paul, in his Epistle to the Hebrews (iv. 16), exhorts us to fly with confidence, that we may obtain divine mercy, and all the help we need for our salvation."

Again on page 88: "In the first chapter of the Book of Genesis we read that 'God made two great lights; a greater light to rule the day, and a lesser light to rule the night' (Gen. i. 16)." We are told in this book "that Christ is the greater light to rule the just, and Mary the lesser light to rule sinners!" The Psalmist, David, beautifully said, alluding to the promised Messiah, "God hath anointed thee with the oil of gladness."

*The capitals are in the original.

Those not of the Romish Church have always applied these words to him who is at once our King, High Priest, Redeemer, the Christ. The "Consistorial Church," however, thinks otherwise, for it declares: "This was foretold by the prophet David himself, for he says that God (so to speak) consecrated Mary, Queen of Mercy, anointing her with the oil of gladness." Once more. In the "Song of Solomon" (i. 6) we read, "They made me keeper of the vineyards." The "Consistorial Church" tells us (p. 23) "This refers to the Most Blessed Virgin." This is what might be called home-made Scripture. The fact is, it looks like the work of infidels, like the willful perversion of the Living Oracles. At least, it is this kind of work that makes infidels, while involving the true sense of Scripture in the mystic meshes of superstitious mist.

We now come to what Bellarmine calls "The Virtual Church;" that is, the "Bishop of Rome, who is said to be the chief pastor of the whole Church, and hath in himself eminently and virtually both truth and infallibility of judgment, and upon whom dependeth all that certainty of truth which is found in the whole Church." All this is as mystical and occult as it is arrogant and deceptive. What is here called "The Virtual Church" is an absolute figment of the fancy—the dream of a fuddled mystic, an emanation of a muddled and mischievous scholastic. In the first place, no Pope has ever sanctioned or published an interpretation of the Scriptures. Popes, it is true, have sanctioned *editions* of Scripture; but even these were miserably faulty and unscholarly. Clement VIII. published an edition of the Vulgate, and condemned the previous edition of Pope Sixtus V., who

had subjected to excommunication any one who should dare to alter his edition, even in the smallest particle, and had declared that the offender was not to be absolved even by a Pope!

THE HOLY MOTHER CHURCH ALONE INTERPRETS THE SCRIPTURES.

WE have showed the sense which the "Consistorial Church" had fixed upon Gen. i. 16. But Pope Gregory IX. has sanctioned in his Decretals another interpretation. He says:

God made two great lights in the firmament of heaven; the greater light to rule the day, and the lesser to rule the night. For the firmament of the heaven, that is, of the Universal Church, God made two great lights; that is, he appointed two dignities, which are the pontifical authority and the kingly power.*

This ludicrous interpretation was addressed by Pope Innocent III. to the Emperor of Constantinople, and thus it had the sanction of at least two popes. It is furnished in a Decretal Epistle, one of the most solemn papal documents; and Gratian, in the Roman Canon Law, asserts that the Pope's Decretal Epistles are to be counted among the Canonical Scriptures.† But now hear how profanely and contemptuously, a Romish priest, Dr. Doyle, treated the interpretation of Scripture by popes. We transcribe Dr. Doyle's own words:

As to the arguments from Scripture or tradition adduced by him [Pope Gregory VII.], or by any of his successors, they are such as will amuse, or, rather, excite the pity of, a serious mind. One [Boniface VIII., a Pope] wisely observed that, because an apostle said to

*Decret. D. Greg. P. IX. de Majoritate et Obedientia. Tit. 33, p. 424. Turin, 1621; and *Gesta Innocentii III.*, vol. I., 29. Ed. 1632.

†Cor. Jur. Can., tom. I., Dis. XIX., part I., cap. vi., p. 90. Paris, 1612; and col. 55, edit. Leipsic, 1839.

our Lord, "Behold, there are two swords here," the popes have a right to depose kings. Such an inference might appear plausible to him who was already resolved on a usurpation of right: *but a Christian is forced to blush at such a profanation of the Word of God.* Gregory * * * quotes from St. Paul to the Corinthians (1 Cor. vi. 3), "Know you not that we shall judge angels, themselves? how much more worldly things?" and from this passage he claims to be invested with power of invading the rights of kings and emperors, nay, of remodeling the state of society throughout the world; * * * but to offer arguments against such theories is *too humiliating to the common sense of men.**

Thus the "Virtual Church" is taken to task by a priest, in no unmeasured terms, for presuming to advance profane interpretations of the Scriptures; and we doubt much if the "Virtual Church" will be regarded as infallible, when generally known, even by "good Catholics."

There is yet another tribunal, and that is the parish priest. It is a great delusion, under which some laymen of the Romish Church are laboring, when they are led to believe that the parish priest, as the representative of the Church in his district, is enabled to give the Church's infallible interpretation of any given text. Every parish priest may not assume this position; but Bellarmine, their great authority, may, we presume, be taken as a type. Take one example of his interpretation, namely, on the text Job i 14: "The oxen were plowing, and the asses feeding beside them." "By the oxen [says the astute cardinal] are meant the learned doctors of the Church; by the asses are meant the ignorant people, which, out of simple belief, rest satisfied in the understanding of their superiors." We do not quote this in ridicule; yet, while protesting

*Dr. James Doyle, "Essay on the Catholic Claims," etc. Dublin, John Coyne, 1825, pp. 52-57.

†Bell., lib. I., De Justif., chap. vii., sec. ix. Prag., 1721.

against this fanciful and perverting interpretation, we are persuaded that there is a great deal of truth in Bellarmine's estimation of the relative position of the parish priest and his flock.

But even the parish priest dare not presume to offer an interpretation of any proposed text, unless it can be shown that his Church has held, and does hold, that particular interpretation: so that, in fact, we come back to the original difficulty in ascertaining what the Church has really taught, and does teach; for it is easy to show that individual priests have interpreted the same texts differently. "This fact is notorious," says Collette, "and the difference is more apparent between *ante*- and *post* Tridentine divines. We conclude, therefore, that, if the Romanist be required to hold that interpretation alone which his Church has always held, and does hold, he will have an insuperable difficulty put in his way in reading or understanding the Scriptures with any profit to himself; for we challenge the production of such an interpretation."

Having sufficiently investigated that part of the Romish creed which restricts the interpretation of the Scriptures "to the sense which the Holy Mother Church has held, and does hold," we now proceed to the continuation of this Article of Faith, to believe which is declared to be necessary for our salvation: "Nor will I ever take or interpret them [the Scriptures] otherwise than according to the unanimous consent (or agreement) of the Fathers."* This additional restriction placed on the Scriptures by the Church of Rome was

*"Nec eam unquam nisi juxta unanimem consensum Patrum accipiam et interpretabor," Pope Pius' Creed. **Art. III., Concl. Trid.,** Apud Bullas, p. 311. Romæ, 1564.

for the *first time* imposed on the Christian world, as before stated, in November, 1564. Romanists are challenged to produce this unanimous agreement of the Fathers on any text of Scripture on which modern Romish controversialists rely in order to support any of the modern doctrines against which anti-Romanists protest. It is a significant fact that, at the Fourth Session of the Council of Trent (April, 1546), the assembled divines took this very subject under their consideration, and passed a decree, in which they stated that, "in order to restrain petulant spirits, no one relying on his own skill, shall, in matters of faith and of morals pertaining to the edification of Christian practice, wresting the Sacred Scriptures to his own sense, dare to interpret them *contrary to the unanimous agreement of the Fathers.*"*

This, at first sight, seems plausible enough; for he indeed would be considered a rash man, who, "relying on his own skill," should put an interpretation on any given text *contrary* to the universally accepted interpretation of all Christian critics and biblical scholars from the time of the apostles, where such interpretation can be ascertained; but this is a very different thing from what the present creed of the Roman Church requires, which precludes all interpretations whatever, unless all these Christian Fathers are agreed on that particular interpretation advanced. It may, therefore, be safely assumed that, down to November, 1564, no Christian was ever required to subscribe to such a declaration of faith. It is also evident, that this is a new "Article of Faith," invented by Pope Pius IV., unless, indeed, it

* "Ant etiam contra unanimum consensum Patrum." Sess. IV. Decret. de Edit. et Usu Sacrorum Librorum.

be considered as but a modification and an approval of the requirements of the third canon of the Fourth Lateran Council, and of the injunctions of Pope Innocent IV. to the authorities at Lombardy.*

But let us see how this rule works, when practically put to the test. Take the leading text, Matt. xvi. 18, relied on by Romanists to establish the supremacy of Peter, and, by assumed deduction, that of the Pope of Rome, by declaring that Peter was *the rock* upon which Christ was to build his Church. Bellarmine asserted that the Fathers (among whom the apostles of Christ are not included) were unanimous in this interpretation. This drew forth the rebuke of a celebrated Roman Catholic writer, Lannoy,† who, in reply, showed that sixteen fathers and doctors interpreted the text in question as referring to Christ, and not to Peter. Eight held that the Church was not to be built upon Peter alone, but upon all the apostles equally; while, at the same time, only seventeen adopted the modern Roman interpretation. *Not one of them*, however, derived from that text the Pope's supremacy. The fathers differing, then, in interpretation, this important text must, according to the modern Papal theory, remain a dead letter practically to Romanists. [The *reductio ad absurdum* sometimes forcibly proves the fallacy of a proposition. The Romanists contend for *literal* interpretation here and elsewhere. "The rock (they say) must be *Peter*—it can not be *the doctrine just before propounded by Peter*." In this very same chapter, Matt. xvi. 23, Christ addresses Peter: "Get thee behind me, Satan;"

*Labbe. et Coss., tom. xiv., col. 440, *et seq.* Paris, 1671.

†Lannoii Opera, tom. v., p. ii., pt. 95. Epist. VII., lib. v. Gul. Voello. Col. Allob, 1731.

therefore. Peter was literally *the devil*; therefore, the Church of Rome, being founded on Peter, is founded on Satan!]

Take another famous text (1 Cor. iii. 15), which is continually advanced to prove the Romish doctrine of purgatory. Bellarmine* divides the text into three heads, or five great difficulties, and on each head or difficulty he shows various conflicting opinions of the fathers, and none of them agreeing with the modern Romish interpretation. He, nevertheless, concludes that the text *does* refer to the Romish purgatory; but, so satisfied was Bellarmine that there was no unity of interpretation among the fathers, that he was constrained to admit that "their writings were not the rule of faith, neither have they any authority to bind."† So conscious, indeed, are Romanists of their weakness in this respect, that they have corrupted the genuine text of some of these fathers, to compel them to mouth modern Popery: at other times they have ordered various passages to be expunged from their works. Not unfrequently they palm off spurious productions of later date as the works of an early father; and when the evidence against them is too palpable, they do not hesitate to reject the authority altogether. For instance, take one of the fathers, Augustine, who, referring to 1 Cor. iii. 15, said, "By this is meant the fire of tribulation in this world." Bellarmine says, "This opinion of his we have rejected."‡ Again says Augustine,

*Bell., De Purg., lib. i., tom. i., c. 4. Prag., 1721.

†Scripta Patrum non sunt regulæ fidei, nec habent auctoritatem obligandi. Bell., De Concil. Author., lib. ii., c. 12, sec. xii. Prag., 1721.

‡Bell., De Purg., lib. i., cap. v., sec. 36. Prag., 1731.

“Those words of St. Luke, ‘I will not henceforth drink of the fruit of the vine,’ are to be understood of the sacramental cup;” and deduced that there was no change of the substance of the elements. Bellarmine, therefore, again opposed him, and said, “He did not well consider of that text, which appears by this that he passed it over lightly.”*

We have now sufficiently shown how designing men “wrest the word of God to their own destruction;” how, for the accomplishment of some selfish end, they “handle the word of God deceitfully,” and how they “make merchandise of the gospel,” if by so doing they may gain advantages over their unsuspecting fellow-men, and reap the reward of unrighteousness. The Bible, the gospel, the apostles, and even Christ himself, are lost to view and abandoned when plundering priests undertake to rear a hierarchy or introduce an order of things wholly unknown in the government of God. History for ages past is replete with illustrations of the fact that, when men will not receive the truth in the love of it, God will send them strong delusions, and permit them to believe a lie, that they may be condemned who *take pleasure in unrighteousness, and will not obey the truth* (2 Thess. ii. 11).

*Bell., De Euch., lib. i., cap. xi., sec. 61.

HISTORY OF INFANT BAPTISM.

ON this question we shall quote freely from Neander's *History of the Christian Religion and Church*, as translated by Prof. Joseph Torrey, Professor of Moral and Intellectual Philosophy in the University of Vermont, and as published by Crocker & Brewster, Boston, and by Wiley & Putnam, London. Dr. Augustus Neander was born in the university town of Gottingen, Germany, January 15, 1789; a man universally conceded to be by far the greatest of ecclesiastical historians, and surnamed "the father of modern church history." He was one of the chief promoters of the changes introduced into the Protestant establishment of Prussia, and of the compromise of the Lutheran and Calvinistic confessions. He is also believed to have contributed more than any other single individual to the overthrow, on the one side, of that anti-historical rationalism, and, on the other, of that dead formal Lutheranism, from both of which the religious life of Germany had so long suffered. His influence was so great as to lead very many young men of the fatherland to embrace the vital doctrines of Christianity, for his own theological views were more positive and evangelical than those held by any of his colleagues. By some he was regarded as "too liberal," the meaning of which was that he was more scriptural than orthodox—more Christian than Lutheran. We shall now hear him on infant baptism.

Baptism [he says] was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of which followed somewhat later, as an apostolical tradition serves to confirm this hypothesis. Irenæus (born between 120 and 140) is the first church teacher in whom we find any allusion to infant baptism [*italics ours*]; and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea out of which infant baptism arose, and which procured for it at length universal recognition. Irenæus is wishing to show that Christ did not interrupt the progressive development of that human nature which was to be sanctified by him, but sanctified in accordance with its natural course of development, and in all its several stages.

Irenæus mystically argues as follows: He came to redeem all by himself; all who through him are regenerated to God; infants, little children, boys, young men and old. Hence he (Christ) passed through every age, and for the infants he became an infant, sanctifying the infants; among the little children he became a little child, sanctifying those who belong to his age, and at the same time presenting to them an example of piety, of well-doing and of obedience; among the young men he became a young man, that he might set them an example and sanctify them to the Lord.*

Neander proceeds—

It is here especially important to observe that infants (*infantes*) are expressly distinguished from children (*pæduli*), whom Christ could also benefit by his example; and that they are represented as capable of receiving from Christ, who had appeared in their age, nothing more than an objective sanctification. This sanctification becomes theirs, in so far as they are regenerated by Christ to God. Regeneration and baptism are in Irenæus intimately connected; and it is difficult to conceive how the term regeneration can be employed, in reference to this age, to denote anything else than baptism. Infant baptism, then, appears here as the medium through which the principle of sanctification, imparted by Christ to human nature from its earliest development, became appropriated to children. It is the idea of infant baptism, that Christ, through the divine life which he imparted to and revealed in human nature, sanctified that nature from the germ of its

*Irenæus, 1, ii., c. 22, sec. 4.

earliest development. The child born in a Christian family was, when all things were as they should be, to have this advantage above others: that he did not first come to Christianity out of heathenism, or the sinful nature-life, but from the first dawning of consciousness, unfolded his powers under the imperceptible preventing influences of a sanctifying, ennobling religion; that with the earliest germination of the natural self-conscious life, transforming the nature should be brought nigh to him, ere yet the ungodly principle could come into full activity; and the latter should at once find here its powerful counterpoise. In such a life the new birth was not to constitute a new crisis, beginning at some definable moment, but it was to begin imperceptibly, and so proceed through the whole life. Hence baptism, the visible sign of regeneration, was to be given to the child at the very outset; the child was to be consecrated to the Redeemer from the beginning of its life. From this idea, founded on what is inmost in Christianity, becoming predominant in the feelings of Christians, resulted the practice of infant baptism.

This was the mystical, speculative doctrine of Irenæus, which was handed down through the dark ages, and which has been several times revamped in modern times. Neander continues:

But immediately after Irenæus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution: for otherwise, he hardly would have ventured to express himself so strongly against it. We perceive from his argument against infant baptism, that its advocates already appealed to Matt. xix. 14, a passage which it would be natural for every one to apply in this manner. "Our Lord rebuked not the little children, but commanded them to be brought to him that he might bless them." Tertullian advises that, in consideration of the great importance of the transaction, and of the preparation necessary to be made for it on the part of the recipients, baptism, as a general thing, should rather be delayed than prematurely applied, and he takes this occasion to declare himself particularly opposed to haste in the baptism of children. In answer to the objection drawn from those words of Christ, he replies: "Let them come while they are growing up; let them come while they are learning, while they are being taught to what it is they are coming; let them become Christians when they are susceptible of the knowledge of Christ. What haste to procure the for-

givenness of sins for the age of innocence! We show more prudence in the management of our worldly concerns than we do in entrusting the divine treasure to those who can not be entrusted with earthly property. Let them first learn to feel their need of salvation; so it may appear that we have given to those that wanted."

Tertullian evidently means [says Neander] that children should be led to Christ by instructing them in Christianity; but that they should not receive baptism until, after having been sufficiently instructed, they are led from personal conviction, and by their own free choice, to seek for it with sincere longing of the heart. It may be said, indeed, that he is only speaking of the course to be followed according to the general rule; whenever there was momentary danger of death, baptism might be administered, even according to his views. But if he had considered this to be necessary, he could not have failed to mention it expressly. It seems, in fact, according to the principles laid down by him, that he could not conceive of any efficacy whatever residing in baptism, without the conscious participation and individual faith of the person baptized; nor could he see any danger accruing to the age of innocence from delaying it; although this view of the matter was not logically consistent with his own system.

The fact that Tertullian vigorously opposed the doctrine of infant baptism, as introduced about the middle of the second century, which was many years after the apostles had gone to rest, constitutes the highest and clearest kind of evidence that infant baptism was an innovation, and that it grew out of the speculations of Irenæus. The controversy continued, as further set forth by Neander.

But when, now, on the one hand, the doctrine of the corruption and guilt, cleaving to human nature in consequence of the first transgression, was reduced to a more precise and systematic form, and on the other, from the want of duly distinguishing between what is outward and what is inward baptism (the baptism by water and the baptism by the Spirit), the error became more firmly established that without external baptism no one could be delivered from that inherent guilt, could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments, continually gained ground,

the theory was finally evolved of the unconditional necessity of infant baptism.

About the middle of the third century this theory was already generally admitted in the North African Church. The only question that remained was, whether the child ought to be baptized immediately after its birth, or not till eight days after, as in the case of the rite of circumcision. The latter was the opinion of Bishop Fidus, who proposed the question to a council convened at Carthage. Cyprian answered it, in the year 252, in the name of sixty-six bishops. His answer evinces how full he was of that great Christian idea which has just been unfolded, and out of which the practice of infant baptism proceeded. But, embarrassed by his habit of confounding the inward with the outward, by his materialism, he mingled with it much that is erroneous. He declares himself against the arbitrary limitation of Fidus: "None of us could agree to your opinion. On the contrary, it is the opinion of us all, that the mercy and grace of God must be refused to no human being, so soon as he is born; for since our Lord says in his gospel, 'The Son of man is not come to destroy men's souls, but to save them' (Luke ix. 50), so everything that lies in our power must be done that no soul may be lost. As God has no respect of persons, so, too, he has no respect of age, offering himself as a Father with equal freeness to all, that they may be enabled to obtain the heavenly grace. As to what you say, that the child in the first days of its birth is not clean to the touch, and that each of us would shrink from kissing such an object, even this, in our opinion, ought to present no obstacle to the bestowment of the heavenly grace: for it is written, 'To the pure, all things are pure;' and none of us ought to revolt at that which God has condescended to create. Although the child be but just born, yet it is no such object that any one ought to demur at kissing it to impart the divine grace and the salutation of peace (*i. e.*, the brotherly kiss, which was given to persons newly baptized, as the sign of the fellowship of peace in the Lord), since each of us must be led, by his own religious sensibility, to think upon the creative hands of God, fresh from the completion of their work, which we kiss in the newly formed man when we take into our arms what God has made. As to the rest, if anything could prove a hindrance to men in the attainment of grace, much rather might those be hindered whose maturer years have involved them in heavy sins. But if even the chief of sinners, who have been exceedingly guilty before God, receive the forgiveness of sins on coming to the faith, and no one is precluded from baptism and from grace, how much less should

the child be kept back, which, as it is but just born, can not have sinned, but has only brought with it, by its descent from Adam, the infection of the old death: and which may the more easily obtain the remission of sins, because the sins which are forgiven it are not its own, but those of another."

So reasons Cyprian. The subject will be continued.

ORIGIN OF INFANT BAPTISM.

THAT infant baptism never originated in the teaching of the apostles, and that not even a hint is thrown out in the New Testament in regard to it, is made particularly manifest by the fact that, just as soon as the practice was foisted upon the churches in the latter part of the second century, it at once encountered vigorous and persistent opposition. In modern times it is conceded by all intelligent and unbigoted persons, that infant baptism originated in tradition long after the age of the apostles, and that it has no foundation whatever in the Holy Scriptures. We continue the history and the controversy on infant baptism as narrated by Neander.

In the Alexandrian Church, also, which, in respect to its whole theological and dogmatic direction of mind, was so essentially distinguished from the Church of North Africa, we find prevailing, even at a somewhat earlier period, the doctrine of the necessity of infant baptism. Origen, in whose system infant baptism could readily find its place,* though not in the same connection as in the system of the North African Church, declares it to be an apostolical tradition;† an expression, by the way, which can not be regarded as of much weight in this age, *when the inclination was so strong to trace every institution, which was considered of special importance, to the apostles [italics ours];* and

*Namely, in its relation to his theory, that human souls are fallen heavenly essences, and are to be cleansed from a guilt which they brought with them.

†This, expressly in the fifth book of his "Commentary on the Epistle to the Romans," according to the Latin translation of Rufinus. In Origen's time, too, difficulties were still urged against infant baptism, similar to those thrown out by Tertullian. Compare his *Homil. xiv.*, in Lucan (according to the translation of Jerome).

when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age. Also in the Persian Church infant baptism was, in the course of the third century, so generally recognized, that the sect founder, Mani, thought he could draw an argument from it in favor of a doctrine which seemed to him necessarily presupposed by this application of the rite.

But if the necessity of infant baptism was acknowledged in theory, it was still far from being uniformly recognized in practice. Nor was it always from the purest motives that men were induced to put off their baptism. Precisely the same false notion of baptism as an *opus operatum* [a mere outward work], which had moved some to consider the baptism of infants so unconditionally necessary, led many others, who mistook, indeed, in a far grosser and more dangerous manner, the nature of this rite, to delay their baptism, that they might, in the meantime, the more freely abandon themselves to their lusts, and yet, cleansed in the hour of death by the magical annihilation of their sins, be able to pass without hindrance into eternal life. We have already noticed the pious indignation and force with which Tertullian, who was otherwise opposed to haste in baptism, combated this error.

Infant baptism, also, furnished probably the first occasion for the appointment of sponsors or godfathers; for as this was a case in which the persons baptized could not themselves declare their confession of faith and the required renunciation, it became necessary for others to do it in their name; and these at the same time engaged to take care that the children should be rightly instructed in Christianity, and trained up in a life corresponding to the vows given at baptism; hence they were called sponsors (*sponsores*). Tertullian adds to his other arguments against infant baptism, that these sponsors were obliged to assume an obligation which they might be prevented from fulfilling, either by their own death or by the untoward conduct of the child.

The reader will understand that Neander himself was a pedobaptist, and that he practiced sprinkling; and, surprising as it may appear, in direct opposition to his own historical statements, backed by the incontrovertible testimony of the times, he adopts these traditions, and practices rites unsupported by the Word of God. How a man can be a truthful historian and a misguided ecclesiastic at one and the same time, is one of the inex-

plicable questions of the times which we can not solve on rational principles. Such a man has not yet been fully released from the mists of mystic Babylon. The nature of the controversy which was carried on in the second and third centuries gives corroborative proof of the fact that the apostles were recognized as having preached baptism for the remission of sins, as the consummating act in the production of the new spiritual life. Some went so far as to insist on trine immersion, which was the extreme of the doctrine of infant baptism, with which no free act or moral act was connected.

Neander proceeds to say that—

With the act of baptism, several symbolical customs were united, which flowed from the idea of this transaction, and in which this idea was to be represented to the senses. Thus it came about that, as the participation of the universal priesthood of all the faithful was considered as necessarily united with the introduction to the fellowship of Christians, so the symbol of priestly consecration was made to follow the act of baptism. As, in the Old Testament, anointing was the sign of consecration to the priestly office ; so oil, which had been blessed expressly for this purpose, was applied to the newly baptized, as a sign of consecration to this spiritual priesthood. We first meet with this custom in Tertullian, and in Cyprian it appears already to constitute an essential part of the rite of baptism.

In a foot-note, Neander says concerning Cyprian :—

Yet in the book *De Corona Milet*, c. 3, where he describes the usages in baptism which were derived, not from Scripture, but from ecclesiastical tradition, he makes no mention of this unction. The imposition of hands, accompanied by prayer, with which the act of baptism was concluded, is, beyond doubt, a still older custom. The sign of the imposition of hands (ἐπίθεσις τῶν χειρῶν χειροθεσία) was the common token of religious consecration, borrowed from the Jews [but not from the apostles], and employed on various occasions, either to denote consecration to the Christian calling in general, or to the particular branches of it. The apostles, or presiding officers of the church, laying their hands on the head of the baptized individual, called upon the Lord to bestow his blessing on the holy transaction now completed,

to cause to be filled in him whatever was implied in it, to consecrate him with his Spirit for the Christian calling, and to pour out his Spirit upon him. This closing rite was inseparably connected with the whole rite of baptism.

All, indeed, had reference here to the same principal thing, without which no one could be a Christian—the birth to a new life from God, the baptism of the Spirit, which was symbolically represented by the baptism of water. Tertullian still considers this transaction and baptism as one whole, belonging together; although he distinguishes in it the two separate moments, the negative and the positive, the forgiveness of sin and cleansing from sin, which was mediated by baptism in the name of the Father, Son, and Holy Ghost, and the impartation of the Holy Spirit following thereupon, upon the individual now restored to the original state of innocence, to which impartation the imposition of hands refers.*

But now, since the idea had sprung up of a spiritual character belonging exclusively to the bishops, or successors of the apostles, and communicated to them by ordination; on which character the propagation of the Holy Spirit in the Church was dependent, it was considered as their prerogative to seal, by this consecration of the imposition of hands, the whole act of baptism; (hence the rite was called *signaculum*, *σφραγίς*). It was supposed that a good and valid reason could be drawn from the fact that the Samaritans, baptized by a deacon, were first endowed with spiritual gifts by the imposition of the hands of the apostles, which was added afterward (Acts xix.), as this passage was then understood. So now the presbyters, and, in case of necessity, even the deacons, were empowered to baptize, but the bishops only were authorized to consummate that second holy act. This notion had been formed so early as the middle of the third century. The bishops were under the necessity, therefore, of occasionally going through their dioceses in order to administer to those who had been baptized by their subordinates, the country presbyters, the rite which was after-

*De Baptismo, c. 8: Dehinc manus imponitur per benedictionem, advocans et invitans Spiritum sanctum. He names together, *de res carn.*, c. 8, in connection with baptism, all the three things which afterward, separated from it and combined together in one whole, constituted in the Roman Church the sacrament of confirmation: the unction, conveying with it the consecration of the soul; the signing with the cross, conveying with it protection from evil: the imposition of hands, the *illuminatio spiritus*.

ward denominated confirmation. [A rite never instituted by the apostles of Jesus Christ—AUTHOR.] In ordinary cases, where the bishop himself administered the baptism, both were still united together as one whole, and thus constituted the complete act of baptism.

After all this had been performed, in many of the churches—in those, for instance, of North Africa and Alexandria—there was given to the person newly baptized a mixture of milk and honey, as a symbol of filiation into the new life, and as a spiritual application of the promise concerning the land flowing with milk and honey, to that heavenly country, with all its blessed privileges, to which the baptized belonged. He was then received into the church by the first kiss of Christian brotherhood, the salutation of peace, of that peace with God which he now participated in in common with all Christians; and from henceforth he had the right of saluting all Christians with this fraternal sign. But Clement of Alexandria had already to complain that this brotherly kiss, originally a natural expression of Christian feeling, was become an *opus operatum*—a thing of conscious display, by which the suspicion of the heathen was excited. His objection to it is, that love evinces itself, not in the brotherly kiss, but in the disposition of the heart.*

Augustine is the originator of the doctrine of “original sin,” or “total hereditary depravity.” He flourished in the fourth century. His postulates from his reasoning process are these: The whole human family is totally depraved, by virtue of the first transgression. Infants are totally depraved because they are constituent parts of the human family. But, inasmuch as they can neither think, nor reason, nor believe, nor exercise any sort of freedom of will, something must be done to wipe out the stain of original sin. The act of baptism is the regenerating act, in his speculative theology, that removes from the soul of the infant the stain of original sin! Here is where the doctrine of baptismal regeneration is fully set forth, which, after the lapse of many

*Neander's History of the Christian Religion and Church, vol. i., pp. 314-317.

centuries, was taken up and revamped by John Calvin, adopted by his ecclesiastical compeers, and in subsequent years preached by John Wesley, and published in his Doctrinal Tracts, which, in later editions, without his knowledge or consent, has been erased by a committee of Episcopal Methodists; by order of the General Conference, we suppose.

VALIDITY OF BAPTISM.

CONSEQUENT upon the introduction of infant baptism in the latter part of the second century, there sprang up in the latter part of the third century hot and animated disputations on the validity of baptism ; on the one side, under the leadership of Bishop Stephanus, of Rome, and, on the other side, under the leadership of Cyprian, of Carthage. It is only necessary to give the results of these discussions, without going into historical and theological detail. Here, where innovations began to creep into the congregations of Christ, and where the teaching of the apostles began to be perverted, “ theologians ”—scholastics—begin to use such terms as “ objective validity ” and “ subjective validity,” “ external form ” and “ inward grace ”—terms of speech never used by the apostles, and the tendency of which never fails to confuse and perplex the common mind.

There were two points in dispute. In respect to the first, the Roman party maintained that the validity of baptism depended simply upon its being administered as instituted by Christ. The formula of baptism, in particular, gave to it its objective validity ; it mattered not what was the subjective character of the priest, who served merely as an instrument in the transaction ; it was of no consequence where the baptism was administered. That which is objectively divine in the transaction could evince its power, the grace of God could thus

operate through the objective symbol, if it but found in the person baptized a recipient soul; that person could receive the grace of baptism, wherever he might be baptized, through his own faith, and through his own disposition of heart. But Cyprian brings against his opponents a charge of inconsistency, from which they could not easily defend themselves. He reasoned that if the baptism of heretics (such, for instance, as the Gnostics and Montanists) possessed an objective validity, then, for the same reason, their confirmation must also possess an objective validity. "For (says Cyprian) if a person born out of the Church (namely, to the new life) may become a temple of God, why may not the Holy Spirit be poured out on this temple? He who has put off sin in baptism, and become sanctified, spiritually transformed into a new man, is capable of receiving the Holy Spirit. The apostle says: 'As many of you as are baptized [into Christ], have put on Christ.' It follows, then, that he who may put on Christ when baptized by heretics, can much more receive the Holy Spirit which Christ has sent; as if Christ could be put on without the Spirit, or the Spirit could be separated from Christ."

On the other hand, the other party held that no baptism could be valid unless administered in the true church, where alone the efficacious influence of the Holy Spirit is exerted. If by this was understood merely an outward being in the Church, an outward connection with it, the decision of the question would be easy. But what Cyprian really meant here (says Neander) was an inward subjective connection with the true church by faith and disposition of heart. He took it for granted

that the officiating priest himself, by virtue of his faith, must be an organ of the Holy Spirit, and enabled by the magical influence of his priestly office, duly to perform the sacramental acts; to communicate, for example, to the water its supernatural, sanctifying power. But when the matter took this shape—was made thus to depend on the subjective character of the priest—it became difficult, in many cases, to decide as to the validity of a baptism, which must be the occasion of much perplexity and doubt; for who could look into the heart of the officiating priest?

But we are told the Roman party went still further in their defense of the objective significance of the formula of baptism. Even the baptism where the complete form was not employed, but administered simply in the name of Christ, they declared to be objectively valid. Cyprian maintained, on the contrary, that the formula of baptism had no longer significance when not in the full form instituted by Christ. "We perceive here," says Neander, "the more liberal Christian spirit of the anti-Cyprian party. The thought hovered vaguely before their minds that everything that pertains to Christianity is properly embraced in the faith in Christ."

Cyprian himself, however, did not venture to limit God's grace by such outward things in cases where converted heretics had already been admitted without a new baptism, and had enjoyed the fellowship of the Church, or died in it. "God," he observes, "is great in his mercy, to show indulgence, and not exclude from the benefits of the Church those who have been received into it formally, and thus fallen asleep." A remarkable case of this sort is narrated by Dionysius, of Alexandria:

There was in the church of Alexandria a converted heretic who lived as a member of the church for many years, and participated in the various acts of worship. Happening once to be present at a baptism of catechumens, he remembered that the baptism which he himself had received in the sect from which he was converted, probably a Gnostic sect, bore no resemblance whatever to the one he now witnessed. Had he been aware that whoever possesses Christ in faith, possesses all that is necessary to his growth in grace, and to the salvation of his soul, this circumstance could not have given him so much uneasiness. But as this was not so clear to him, he doubted as to his title to consider himself a real Christian, and fell into the greatest distress and anxiety, believing himself to be without baptism and the grace by baptism. In tears he threw himself at the bishop's feet and besought him for baptism. The bishop endeavored to quiet his fears; he assured him that he could not, at this late period, after he had so long partaken of the body and blood of the Lord, be baptized anew. It was sufficient that he had lived so long a time in the fellowship of the church, and all he had to do was to approach the Holy Supper with unwavering faith and a good conscience. But the disquieted man found it impossible to overcome his scruples and regain his tranquillity.

We are informed that in the North African Church men willingly followed, for the most part, the example of the Mother Church at Rome, but were at the same time far from submitting their own judgment to the authority of that Church. At a council held in Carthage, over which the Bishop Agrippinus presided, seventy bishops of North Africa declared themselves for the opposite opinion. Yet neither party was disposed as yet to obtrude its own views and practices on the other. The churches which differed on this point in no case dissolved the bond of fraternal harmony on account of a disagreement "which so little concerned the essentials of Christianity." But here, again, it was a Roman bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, domination, and zeal without

knowledge, attached to this point of dispute a paramount importance. Hence, toward the close of the year 253, he issued a sentence of excommunication against the bishops of Asia Minor, Cappadocia, Galatia and Cilicia, stigmatizing them as "anabaptists" (*αναβαπτισταί*), a name, however, which they could justly affirm they did not deserve by their principles; for it was not their wish to administer a second baptism to those who had already been baptized, but they contended that the previous baptism, given by heretics, could not be recognized as a true one.

Any one conversant with the New Testament knows full well that the apostles knew nothing of such metaphysical terms as "objective validity" and "subjective condition of the soul." They preached "Christ and him crucified," without the thought of raising a question. They preached solely by the authority of Jesus Christ, without examining into remote causes and direct effects. They did not trouble themselves with ultimate causes, nor did they pretend to know much about the subjective condition of the soul; but, under a divine commission, they preached the glad tidings of salvation to a world lying in sin and darkness, and, through the invitation of the glad tidings, urged sinners to forsake sin and return to God. They preached faith in Jesus Christ, repentance toward God, and baptism for the remission of sins. They preached positive obedience to Jesus Christ as Prophet, Priest and King, and did not preach degrees of obedience. They preached positive obedience to the Son of God, and not "the spirit of obedience"—a kind of preaching which has become very popular in modern times. But to return to the "form of baptism" again.

As to the form of baptism, Neander says:

In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling.

That is to say, immersion was administered by sprinkling, which, to say the least, is consummate nonsense. Neander continues his narrative:

Many superstitious persons, clinging to the outward form, imagined that such baptism by sprinkling was not fully valid; and hence they [not the inspired apostles, but innovators upon the divine plan—AUTHOR] distinguished those who had been so baptized by denominating them the *clineti* *—i. e., those baptized upon beds.

The first departure from the original mode is the case of Novatian, who, probably in the year 253, or thereabout, had water poured upon his person in bed, according to the testimony of Eusebius.† Referring to the case of Novatian, Neander says:

After his restoration from this demoniacal disease [a disease of the mind supposed to exist in that age], it is objected again, that he fell into a severe fit of sickness [which may be very naturally explained; the crisis in his whole organic system, for which he was indebted to the restoration from that frenzy-like condition, was the cause of his sickness], and that in the apprehension of death, he received baptism, but baptism only by sprinkling, as his condition required [the *baptismus clinicorum* not being according to the usual practice of those times, by immersion], if it could be said, indeed, that such a one had been baptized at all.‡

*Neander's History of the Christian Religion and Church, vol. i., p. 310.

†Eusebius, p. 114.

‡Neander's History, etc., vol. i., note 2, p. 238.

Neander was so well acquainted with the history of the Apostolic Church, and so well versed in Greek literature and Greek philology, as to know beyond a doubt that sprinkling was an innovation upon the baptism or immersion ordained by the great Head of the Church. Why, then, exchange a certainty for an uncertainty? Why rest upon doubt when you can have the undoubted?

HISTORY OF SPRINKLING.

WE have previously shown, according to the testimony of the first church historian, Eusebius, that by the twelfth canon of the Council of Neo-Cæsarea, the *clinici*, or those sprinkled upon sick-beds, were prohibited the priesthood. Referring to the word "be-sprinkled," Eusebius says: "This word *perichu-theis*, Rufinus very well renders *perfusus*, *besprinkled*; for people who were sick, and were baptized in their beds, could not be dipped in water by the priest, but were sprinkled with water by him. This baptism was thought imperfect, and not solemn, for several reasons. Also, they who were thus baptized were called afterward *clinici*; and by the twelfth canon of the Council of Neo-Cæsarea, these *clinici* were prohibited the priesthood." This fact of itself proves conclusively that the substitution of sprinkling for immersion was regarded as an innovation by the so-called "Church Fathers," or by those bishops or presbyters who immediately succeeded the apostles.

Dr. Wm. Wall, of England, who was for fifty-two years (1676-1728) Vicar of Shoreham, Kent, and who, among other works, published one entitled *Infant Baptism Asserted and Vindicated*, and one entitled *History of Infant Baptism, in Two Parts*, and who therefore can not be suspected of any partiality for immersionists, gives such a history of sprinkling and pouring as must satisfy every candid and disinterested person, that these

innovations came into use by slow degrees and by sinuous methods, and only in some of the more western parts of the Western Latin Church, and that for full thirteen centuries the whole religious world practiced immersion, with the exception of invalids and pretend-ers of inability to endure cold bathing. Bonaventure, in A. D. 1160, alludes to sprinkling in France as becoming an ordinary practice. Likewise the Synod of Angiers, A. D. 1275, speaks of dipping and pouring as indifferent. The Synod of Aix, 1585, allowed pouring, or dipping or pouring, according to the usage of the Church, but commanded the water to be poured out of ladles.

The innovation made very little progress in Italy, or in Germany, or in Spain, until the fourteenth and fifteenth centuries. Erasmus, who spent some time in England during the reign of Henry VIII., observes: "With us [the Germans] people have the water poured on them. In England they are dipped." In his colloquy entitled *Ich Thus Phagia*, supposed to have been written in England, he represents infants as "dipped all over in cold water, soon after birth, and that, too, in a stone font." Wickliffe thought it immaterial whether they be dipped once, or thrice, or have water poured upon their heads, according to the custom of the church to which they happen to belong. The *Manuale ad Usus Savum*, printed in 1530, the twenty-first year of Henry VIII., orders, "Let the priest baptize him [the candidate] by dipping him in the water thrice." So decrees the Common Prayer-book of Edward VI., 1549, which says, "The priest shall dip it in the water thrice." Edward himself was immersed: so was Queen Elizabeth. So are many of the Church of England at

the present day, both in Europe and America. Immersion continued during Queen Mary's reign. Watson, a Papist bishop, in 1558, the last of the Queen's reign, published a volume on the sacraments, in which he says: "Though the old ancient tradition of the Church has been from the beginning to dip the child three times, it is sufficient." So think many now, who have more regard for tradition than they have love for the Word of God. But now let us hear Wall:

It being allowed to weak children (though strong enough to be brought to church) to be baptized by affusion, many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in the water. "Especially," as Mr. Walker observes, "if some instances really were, or were but fancied and framed, of some child taking cold or being otherwise prejudiced by its being dipped."

And another thing that had a greater influence than this was, that many of our English divines and other people had, during Queen Mary's bloody reign, fled into Germany, Switzerland, etc.; and coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned: and especially the authority of Calvin, and the rules which he had established at Geneva, had a mighty influence on a great number of our people about that time. Now Calvin had not only given his dictate in his Institutes, that "the difference is of no moment, whether he that is baptized be dipped all over; and if so, whether thrice or once; or whether he be only wetted with the water poured on him;" but he had also drawn up for the use of his church at Geneva (and afterward published to the world), a form of administering the sacrament, where, when he comes to order the act of baptizing, he words it thus: "Then the minister of baptism pours water on the infant, saying, 'I baptize thee,' etc." There have been, as I said, some synods in some dioceses in France that have spoken of affusion without mentioning immersion at all; that being the common practice; but for an office or liturgy of any church, this is, I believe, the first in the world that prescribes affusion absolutely. Then Musculus had determined—"As for dipping of the infant, we judge that not so necessary; but that it is free for the church to baptize either by

dipping or sprinkling." So that (as Mr. Walker observes) no wonder if that custom prevailed at home, which our reformed divines in the time of the Marian persecution had found to be the judgment of other divines, and seen to be the practice of other churches abroad; and especially of Mr. Calvin and his church at Geneva.

And when there was added to all this the resolution of such a man as Dr. Whitaker, Religious Professor at Cambridge: "Though in case of grown persons that are in health I think dipping to be better; yet in the case of infants and of sickly people, I think sprinkling sufficient;" the inclination of the people, backed with these authorities, carried the practice against the rubric, which still required dipping, except in case of weakness. So that in the latter times of Queen Elizabeth, and during the reigns of King James and King Charles I. very few children were dipped in the font.

In regard to the use of basins, Dr. Wall remarks:

The use was, the minister continuing in his reading-desk, the child was brought and held below him; and there was placed for that use a little basin of water, about the bigness of a syllabub-pot, into which the minister dipping his fingers, and then holding his hand over the face of the child, some drops would fall from his fingers on the child's face. For the Directory says it is "not only lawful, but most expedient," to use pouring or sprinkling.

It is to be observed that not one word of the Scriptures is quoted by Dr. Wall in support of this "expedient," nor is the lawfulness of it found anywhere except in human directories. The same distinguished author informs us how the Church of England, which originated in the sixteenth century, under the supervision of Henry VIII., came to change the practice. He says:

Upon the review of the Common Prayer-book, at the Restoration, the Church of England did not think fit (however prevalent the custom of sprinkling was) to forego this maxim—that it is most fitting to dip children that are well able to bear it. But they leave it wholly to the judgment of the godfathers and those who bring the child, whether the child may well endure dipping or not; as they are, indeed, the most proper judges of that. So the priest is now ordered, "If the godfathers do certify him that the child may well endure it, to dip it in the water discreetly and warily. But, if they certify the child is

weak, it shall suffice to pour water upon it." The difference is only this: by the rubric, as it stood before, the priest was to dip, unless there was an allegation of weakness. Now, he is not to dip unless there be an averment or certifying of strength sufficient to endure it.

This does not read very apostolic; nevertheless, it passes for gospel in modern times. Turn over the pages of the New Testament, especially the Acts of Apostles, which contains a history of the preaching of the apostles, and there discover, if you can, where an apostle or anybody else ever ordered that a child, or an adult, should be dipped into water "discreetly and warily." Where do you read about "godfathers" and the *certification* of godfathers in the New Testament, or even in the Old Testament? Among the most distinguished men of the Church of England who, in Dr. Wall's time, or before his time, contended for immersion, are Scotus, Mede, Bishop Taylor, Dan Rogers, Sir Norton Knatchbull, Walker, Towerson, Whitby, Dr. Cave, *et al.* Here are the words of some of these illustrious theologians:

SCOTUS—"Baptism ought to be given by dipping; so as that it is not lawful to give it otherwise, unless for some necessary or creditable and reasonable cause."

Vasquez says of sprinkling:

That it is not at all in use, and so can not be practiced without sin, unless for some particular cause.

MEDE—"There was no such thing as sprinkling, or *rantismos*, used in baptism in the apostles' times, nor many ages after them."

KNATCHBULL—"With leave be it spoken, I am still of opinion that it would be more for the honor of the Church, and for the (peace and) security of religion, if the old custom could conveniently be restored."

DR. WHITBY—"It were to be wished that this custom (of immersion) might be again of general use."

DR. CAVE—"The almost constant and universal custom of the primitive times."

Dr. Towerson, as a churchman, after reciting the arguments in favor of immersion, is candid enough, in his explication, to make the following remarkable concession:

How to take off the force of these arguments altogether, is a thing I mean not to consider; partly because our Church seems to persuade such an immersion, and partly because I can not but think the fore-mentioned arguments to be so far of force as to evince the necessity thereof, where there is not some greater necessity to occasion an alteration of it.

As to the introduction and progress of sprinkling, the Edinburgh Cyclopædia gives the following account:

The first law of sprinkling was obtained in the following manner: Pope Stephen II., being driven from Rome by Adolphus, King of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring or sprinkling was admitted only in cases of necessity. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation (about the middle of the sixteenth century). From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the Established Church (*Article on Baptism*).

We shall next give a history of the introduction of sprinkling and pouring into England, Scotland, and finally into America. That infant baptism and sprinkling are sinful and inexcusable innovations upon the ancient order of things, are facts that are not only made manifest by the absolute silence of the Scriptures, but facts that are made doubly manifest by the apologies and excuses of the innovators, as well as by those who support the innovators.

HISTORY OF SPRINKLING CONTINUED.

WE continue the history of sprinkling, according to the elaborate testimony of Dr. Wall, one of the most able and erudite writers of the pedobaptist side of the house. He devoted four quarto volumes to this subject. We quote:

France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. They [the assembly of divines at Westminster] reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians long before the beginning of Popery, and ever since churches were built; but that sprinkling for the common use of baptizing was really introduced (in France first, and then in other Popish countries) in times of Popery. And that accordingly, all those countries in which the usurped power of the Pope is, or has formerly been, owned, have left off dipping of children in the font; but that all other countries in the world, which had never regarded his authority, do still use it: and that basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves. What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to these western parts of Europe; for it is used ordinarily nowhere else. The Greek Church, in all the branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it. And so do all other Christians in the world except the Latins. That which I hinted before, is a rule that does not fail in any particular that I know of, viz.: All the nations of Christians that do now, or formerly did, submit to the authority of the bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of Popery, yet they have since received it from such neighboring nations as had begun in the time of the Pope's

power. But all other Christians in the world, who never owned the Pope's usurped power, do, and ever did, dip their infants in the ordinary use (*History of Infant Baptism*, Part II., chap. ix.).

Bishop Burnet's reason for the change is thus expressed: "The danger of dipping in cold climates may be a very good reason for changing the form of baptism to sprinkling" (vol. iv., p. 162). Bishop Burnet was a member of the Church of England. As we intend thorough work in the investigation of this subject, and as we desire our readers to have the full benefit of the testimony of the most prominent pedo-baptist authorities, we quote Dr. Wall's argument on the necessity of a return from sprinkling to dipping, as he argued on various occasions:

That our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here to Queen Elizabeth's time; and not near so cold as Muscovy, and some other countries, where they do still dip their children in baptism, and find no inconvenience in it.

That the apparent reason that altered the custom was, not the coldness of the climate, but the imitation of Calvin and the Church of Geneva, and some others thereabout.

That our reformers and compilers of the liturgy (even of the last edition of it) were of another mind. As appears both by the express order of the rubric itself, and by the prayer just used before baptism, "Sanctify this water," etc., "and grant that this child to be baptized therein," etc; (if they had meant that pouring should have always, or most ordinarily, have been used, they would have said therewith;) and by the definition given in the catechism of the outward visible sign in baptism: "Water wherein the person is baptized;" I know that in one edition it was said, "Is dipped or sprinkled with it." I know not the history of that edition; but as it is a late one, so it was not thought fit to be continued. The old edition had the prayer before said in these words, "baptized in this water."

That if it be the coldness of the air that is feared; a child brought in loose blankets, that may be presently put off and on, need be no longer naked, or very little longer, than at its ordinary dressing and undressing; not a quarter or sixth part of a minute.

If the coldness of the water, there is no reason, from the nature of the thing; no order or command of God or man, that it should be used cold; but as the waters in which our Savior and the primitive Christians, in those hot countries which the Scripture mentions, were baptized, were naturally warm by reason of the climate, so if ours be made warm, they will be the liker to them. As the inward and main part of baptism is God's washing and sanctifying the soul, so the outward symbol is the washing of the body, which is as naturally done by warm water as cold. It may, I suppose, be used in such a degree of warmth as the parents desire.

As to those of the clergy who are satisfied themselves, and do in their own minds and opinions approve of the directions of the liturgy, and would willingly bring their people to the use of it, it is too apparent what difficulty lies in the way. So that this quarreler has no ground in his assuming way to demand "why they do continue," etc.

The difficulty of breaking any custom which has got possession among the body of the people (though that custom be but of two or three generations), is known and obvious. And there being a necessity of leaving it to the parents' judgment whether their child may well endure dipping or not, they are very apt to think or say *not*; and there is no help for it. For none, I think, will pretend that the minister should determine that, and dip the child whether they will or not. He can but give his opinion: the judgment must be theirs; and they are for doing as has been of late usual. But there are, besides this general, two particular obstacles, which it may be fit to mention:

1. One is, from that part of the people in any parish who are Presbyterianly inclined. As the Puritan party brought in this alteration, so they are very tenacious of it; and as in other church matters, so in this particularly, they seem to have a settled antipathy against the retrieving of the ancient customs. Calvin was, I think, (as I said in my book) the first in the world that drew a form of liturgy that prescribed pouring water on the infant, absolutely, without saying anything of dipping. It was (as Mr. Walker has shown) his admirers in England, who, in Queen Elizabeth's time, brought pouring in ordinary use, which before was used only to weak children. But the succeeding Presbyterians in England, about the year 1644 (when their reign began) went farther yet from the ancient way, and instead of pouring, brought into use in many places sprinkling: declaring at the same time against all use of fonts, baptisteries, godfathers, or anything that looked like the ancient way of baptizing. And as they brought the use of the other sacrament to a great and shameful infrequency (which

it is found difficult to this day to reform), so they brought this of baptism into a great disregard. Now I say, a minister in a parish, where there are any considerable number inclined this way, will find in them a great aversion to this order of the rubric. They are hardly prevailed on to leave off that scandalous custom of having their children, though never so well, baptized out of a basin or porringer in a bed-chamber; hardly persuaded to bring them to church; much further from having them dipped, though never so able to endure it.

2 Another struggle will be with the midwives and nurses, etc. These will use all the interest they have with the mothers (which is very great) to dissuade them from agreeing to the dipping of the child. I know no particular reason unless it be this: A thing which they value themselves and their skill much upon is, the neat dressing of the child on the christening day; the setting all the trimmings, the pins and the laces in the right order. And if the child be brought in loose clothes, which presently may be taken off for the baptism, and put on again, this pride is lost. And this makes a reason. So little is the solemnity of the sacrament regarded by many, who mind nothing but the dress and the eating and drinking. But the minister must endeavor to prevail with some of his people who have the most regard for religion, and possibly their example may bring in the rest.

We could quote much more from this author, but this will suffice. What further need have we of proof? Here is a pedobaptist witness who testifies to the introduction of an innovation upon the divine order as unscriptural as the doctrine of transubstantiation, auricular confession, purgatory, celibacy, or the worship of images. Dr. Wall declares that "the custom is of but two or three generations" duration, and that the change was made "in imitation of Calvin and the church of Geneva." He calls immersion the "ancient way," the "ancient custom," "the ancient way of baptizing," etc. He says "they [of Queen Elizabeth's time, when Presbyterianism became predominant] brought this of baptism into *great disregard*." Sprinkling he terms a "scandalous custom." Episcopalians, as we understand their teaching, do not practice sprinkling,

but they practice pouring upon the heads of infants. Why their tirade against sprinkling, when pouring is just as unscriptural and as unauthorized as sprinkling? We challenge the world to show where, either in the Old or in the New Testament, the sprinkling or pouring of unmixed water upon the head of a person ever stood connected, in any sense, with the salvation of a soul. He who attempts this thing will find his inferences just as faint as his premises are vague and meaningless.

The testimony is undeniably irrefragable, that for the space of thirteen hundred years from the apostolic age, immersion was universally practiced, with very rare exceptions, as we have already shown. Since that time, license was granted first by the Pope, in 1311, to practice affusion with the authority of the Church. Calvin next gave a law to the Presbyterian Church authorizing the same unscriptural custom. This was conveyed first into Scotland, and then into England, after the reign of bloodthirsty Queen Mary. It was finally imposed upon the people, much against their own conviction and inclination in the beginning. In the course of time the people yielded to the inevitable and received the ecclesiastical yoke. The following conical law once prevailed in the Commonwealth of Virginia:

COPY OF A LAW FOUND IN HENNING'S STATUTES AT LARGE, VOL. 2,
PAGE 165, DECEMBER, 1662, 14TH, CHARLES II.

ARTICLE III.—Against persons that refuse to have their children baptized.

WHEREAS, Many schismatical persons, out of their averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized ;

Be it therefore enacted by the authority of the aforesaid, that all persons that, in contempt of the divine sacrament of baptism, shall refuse,

when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced (fined) in two thousand pounds of tobacco—halfe to the informer, and halfe to the publique.

Tobacco, at that time, was legal tender. The subject is less tender than it used to be.

HISTORY OF INFANT BAPTISM CONTINUED.

THAT the New Testament is absolutely silent as respects infant baptism, is demonstrated beyond the shadow of a doubt by the concurrent testimony of the great majority of the most eminent pedobaptist writers of modern times. We are entirely willing to rest the denial of infant baptism upon the admissions of pedobaptists themselves, without quoting one syllable from immersionists. Some of the reasons for practicing infant baptism will be found in the quotations which we make below. It will be noticed that no argument is offered, and that no Scripture is presented in support of the dogma; but, on the contrary, it will be noticed that the sinful innovation is based entirely on the most remote inferences.

CURCELLÆUS—"The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears. . . . It was introduced without the command of Christ, and, therefore, this rite (infant baptism) is observed by us as an ancient custom, but not as an apostolical tradition."

OLSHAUSEN—"There is altogether wanting any conclusive proof-passage for the baptism of children, in the age of the apostles, nor can any necessity for it be deduced from the nature of baptism."

DR. LEONARD WOOD—*Infant Baptism*—"Whatever may have been the precepts of Christ, or of his apostles, to those who enjoyed their personal instructions, it is plain that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution, must be made out in another way. . . . I can by no means admit, as I intimated in a previous lecture, that the New Testament does not contain anything which

fairly implies infant baptism. Still, it is evident that infant baptism is not introduced as a subject of particular discussion in the New Testament; that it is neither explicitly enjoined nor prohibited, and that neither the practice of baptizing children nor the absence of such a practice is expressly mentioned" (pp. 11 and 105).

GEORG EDUARD STUTZ, D.D.—(Schaff-Hertzog Encyclopedia—*Article on Baptism*)—"There is no trace of infant baptism in the New Testament. All attempts to deduce it from the words of inspiration, or from such passages as 1 Cor. i. 16, must be given up as arbitrary. Indeed, 1 Cor. vii. 14, 'For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; else were your children unclean, but now are they holy,' rules out decisively all such deductions; for, if pedobaptism were taught by Paul, he would have linked the salvation of the children with their baptism, and not with the faith of their parents. . . . Sponsors probably were unknown before the existence of infant baptism; with them also came in a special liturgy. . . . In the Early Church preparation preceded baptism. . . . Tertullian, *De Bapt.*, chap. xx., says: 'They who are about to enter baptism ought to pray, . . . with the confession of bygone sins.' . . . Great emphasis was early laid upon baptism. It was the condition of salvation—it gave pardon of sin and imparted righteousness. . . . However correct may have been the views of the leaders of the Church, it is certain that the church-members entertained very erroneous notions. They ascribed to baptism a magical efficacy, and particularly the cleansing from sin, entirely irrespective of the religious state of the recipient; indeed, from the beginning of the fourth century the sad custom too widely prevailed of postponing baptism as long as possible, even to the death hour, so that the recipient might continue his lax life, and by this one act get rid of all the past sins and enter heaven perfectly pure. . . . Baptism was considered indispensable to salvation. . . . Infant baptism came in quite naturally as the consequent of the belief in the necessity of baptism."

REV. A. T. BLEDSOE, D.D., LL.D.—"It is an article of our faith (Methodist Episcopal) that the baptism of young children (infants) is in any wise to be retained in the Church, as most agreeable to the institution of Christ. But yet, with all our searching, we have been unable to find in the New Testament a single express declaration or word in favor of infant baptism. We justify the rite, therefore, solely on the ground of logical inference, and not on any express word of Christ or his apostles. This may, perhaps, be deemed by some of our

readers a strange position for a pedobaptist. It is, by no means, however, a singular opinion. Hundreds of learned pedobaptists have come to the same conclusion, especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practiced by controversialists. In Knapp's Theology, for example, it is said: 'There is no decisive example of this practice in the New Testament; for it may be objected against those passages where the baptism of the whole families is mentioned, (viz.: Acts x. 42-48; xvi. 15-33; 1 Cor. i. 16) that it is doubtful whether there were any children in those families, and if there were, whether they were then baptized. From the passage Matt. xxviii. 19, it does not necessarily follow that Christ commanded infant baptism (the *matheteuete* is neither for nor against); nor does this follow any more from John iii. 5 and Mark x. 14-16. There is, therefore, no express command for infant baptism found in the New Testament, as Morus (p. 215 ¶ 12) justly concedes' (vol. ii., p. 524). Dr. Jacob also says 'However reasonably we may be convinced that we find in the Christian Scriptures the fundamental idea from which infant baptism was afterward developed, and by which it may now be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance.' In like manner, or to the same effect, Neander says: 'Originally baptism was administered to adults; nor is the general spread of infant baptism, at a later period, any proof to the contrary; for even after infant baptism had been set forth as an apostolic institution, its introduction into the general practice of the Church was but slow. Had it rested on apostolic authority, there would have been a difficulty in explaining its late approval, and that, even in the third century, it was opposed by at least one eminent father of the Church' (p. 229).

"We quote this passage, not because its logic does, in every respect, carry conviction to our mind, but simply to show how completely Neander concedes the point, that infant baptism is not an apostolic ordinance. We might, if necessary, adduce the admission of many other profoundly learned pedobaptists that their doctrine is not found in the New Testament, either in express terms, or by implication from any portion of its language."—*Southern Review*, Vol. XIV.

Now let us hear from the renowned H. A. W. Meyer, Th. D., a celebrated expositor of the Bible, of the Lutheran Church, whose praise is everywhere spoken by the learned world, and a man whom his coadjutors

delight to honor as the "prince of exegetes." Commenting on Acts xvi. 15, he says :

Of what members her family (Lydia's) consisted can not be determined. This passage and verse 33, with xviii. 8, 1 Cor. i. 16, are appealed to in order to prove infant baptism in the apostolic age, or at least to make it probable. . . . But on this question the following remarks are to be made :

1. If, in the Jewish and Gentile families which were converted to Christ, there were children, their baptism is to be assumed in those cases when they were so far advanced that they could and did confess their faith on Jesus as the Messiah; for this was the universal, absolutely necessary qualification for the reception of baptism.

2. If, on the other hand, there were children still incapable of confessing, baptism could not be administered to those in whom that which was the necessary pre-supposition of baptism for Christian sanctification was still wanting.

3. Such young children, whose parents were Christians, rather fell under the point of view of 1 Cor. vii. 14, according to which, in conformity with the view of the Apostolic Church, the children of Christians were no longer regarded as *akathartoi* (unclean), but as *hagaoi* (holy), and that not on the footing of having received the character of holiness by baptism, but as having part in the Christian *hagiotes* by their fellowship with their Christian parents. . . . Besides, the circumcision of children must have been retained for a considerable time among the Jewish Christians, according to xxi. 21. Therefore,

4. The baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held as an apostolic ordinance, as, indeed, it encountered early and long resistance; but it is an institution of the Church, which gradually arose in post-apostolic times, in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed; and, although already defended by Cyprian, only becoming general after the time of Augustine, in virtue of that connection. Yet, even apart from the ecclesiastical premises of a stern doctrine of original sin, and of the devil, going beyond Scripture, from which even exorcism arose, the continued maintenance of infant baptism, as the objective attribution of spiritually creative grace in virtue of the plan of salvation established for every individual in the fellowship of the Church, is so much more justified, as this objective attribution takes place with a view to the future subjective appropria-

tion. And this subjective appropriation has so necessarily to emerge with the development of self-consciousness and of knowledge through faith, that in default thereof the Church would have to recognize in the baptized no true members, but only *membra mortua* (dead members). This relation of connection with creative grace, in so far as the Church is its sphere of operation, is a theme which, in presence of the attacks of Baptists and rationalists, must overstep the domain of exegesis, and be worked out in that of dogmatics, yet without the addition of confirmation as any sort of supplement to baptism.

Let us hear Dean Stanley, one of the great modern theological lights of the Church of England, whose honesty no pedobaptist will doubt, and whose statements no scholar will dispute. He says :

Another change is not so complete, but is perhaps more important. In the apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, and of their own deliberate choice. We find a few cases of the baptism of children ; in the third century we find one case of the baptism of infants. Even amongst Christian households the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual. They had Christian parents, and yet they were not baptized till they reached maturity. The liturgical service of baptism was framed entirely for full-grown converts, and it is only by considerable adaptation applied to the case of infants. Gradually, however, the practice spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists before mentioned), have baptized children in their infancy. Whereas, in the early ages, adult baptism was the rule, and infant baptism the exception ; in later times infant baptism is the rule, and adult baptism the exception. What is the justification of this almost universal departure from the primitive usage ? There may have been many reasons, some bad, some good.

In his apology for infant baptism, Dean Stanley says : "The substitution of infant baptism for adult baptism, like the change from immersion to sprinkling, is thus a triumph of Christian charity." He should have said,

“A triumph of priestly arrogance and prelatic impiety!” We have quoted from Stanley’s essay on “Baptism,” as it was published in the *Nineteenth Century* for October, 1879.

-THE-

ARGUMENT OF CONCESSION

THIRD PART.

The Argument of Concession.

IMMERSION THE ONLY APOSTOLIC BAPTISM.

WE furnish proofs from eminent pedobaptist authors who have conceded that immersion was the only mode known and practiced by the apostles as connected with the Great Commission. A proposition proved beyond a peradventure, by its enemies, certainly should stand forever impregnable. We shall proceed to give our pedobaptist authorities, whose testimony none dare call in question.

MOSHEIM—*Church History, First Century*.—"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an *immersion of the whole body* in the baptismal font."

Of baptism in the second century he says:

"The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, *were immersed under water*, and received into Christ's kingdom" (Maclaine's Translation, Vol. I., pp. 126, 206).

Mosheim was an eminent Lutheran scholar, and was Chancellor and Professor of Theology in the University of Göttingen.

NEANDER—*Church History*.—"In respect to the form of baptism, it was, *in conformity with the original institution*, and the original import of the symbol, *performed by immersion*, as a sign of entire baptism into the Holy Spirit—of being entirely penetrated by the same" (Vol. I., p. 310).

In his "History of the Planting and Training of the Church," the same writer says:

"Baptism was originally administered by immersion, and many of the comparisons of Paul allude to this form of administration."

In an appendix to "Judd's Review of Stuart" is a note from Neander, in which he says:

As to your question on the original rite of baptism, there can be no doubt whatever that, in the primitive times, the ceremony was performed by *immersion*, to signify a *complete immersion* into the new principle of life divine, which was to be imparted by the Messiah. When Paul says that through baptism we are buried with Christ and rise again with him, he unquestionably alludes to the symbol of *dipping into*, and *rising again out of*, the water. The practice of immersion in the first century was, *beyond all doubt, prevalent in the whole Church.*

As a scholar, Neander stands confessedly in the first rank of church historians. The simple and single fact that he was a Professor of Theology in the University of Berlin thirty-eight years attests his learning and his competency as a witness to the work.

AUGUSTI—*Archæology*.—"Immersion in water was *general until the thirteenth century* among the Latins. It was then displaced by sprinkling, but retained by the Greeks."

Augusti was an eminent Lutheran scholar in the University of Bonn; a man of acknowledged scholarship, and, of course, a competent witness to the truth.

GIESELER—*Church History*.—"For the sake of *sick* the rite of sprinkling was introduced."

This renowned pedobaptist was also a professor in the University of Bonn, and a member of the Lutheran Church.

KURTZ—*Church History*.—"Baptism was administered by *complete immersion*."

Dr. Kurtz, a professor in the University of Dorpat, is, among pedobaptists, a trustworthy witness.

VAN COLLEN—*History of Doctrines*.—"Immersion in water was general until the thirteenth century."

WINER—*Christian Antiquities*.—"Affusion was at first applied only to the sick, but was gradually introduced for others after the seventh century, and in the thirteenth became the prevailing practice in the West."

DR. BRENNER—*History of Baptism*.—"Thirteen hundred years was baptism generally . . . performed by the immersion of the person under water; and only in extraordinary cases was sprinkling, or affusion, permitted. These latter methods of baptism were called in question and even prohibited."

BOWER—*History of Popes*.—"Baptism by immersion was, undoubtedly, the apostolic practice, and was never dispensed with by the Church except in cases of sickness."

BISHOP BOSSUET—*Stennet and Russen*.—"We are able to make it appear, by the acts of councils and by ancient rituals, that for thirteen hundred years baptism was administered (by immersion) throughout the whole Church, as far as possible."

STACKHOUSE—*History of the Bible*.—"We nowhere read in the Scripture of any one being baptized but by immersion, and several authors have proved, from the acts of councils and ancient rituals, that this manner of immersion continued, as much as possible, to be used for thirteen hundred years after Christ."

DR. PHILIP SCHAFF—*History Apostolic Church*.—"Immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words, *baptizo*, *baptisma*, and the analogy of the baptism of John, which was performed in the Jordan (*en*), Matt. iii. 6; compare with 16; also *eis to Jordanen* (into the Jordan), Matt. i. 9. Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x. 2); with the flood (1 Pet. iii. 21); with a bath (Eph. v. 26; Titus iii. 5); with a burial and resurrection (Rom. vi. 4; Col. ii. 12); and finally, by the general usage of ecclesiastical antiquity, which was always immersion, as it is to this day in the Oriental and also in the Græco-Russian Churches, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

Dr. Schaff is the acknowledged leader of the Reformed Church in America; his profound scholarship, both as a historian and as a philologist, is recognized, both in Europe and America, by the most eminent scholars in

all orthodox churches. His "History of the Christian Church" is one of the best ever written, and as a scriptural exegete he has few peers. Surely, such testimony as he candidly presents should be accepted as final on the subject of immersion.

VENEMA—*Ecclesiastical History*.—"It is without controversy that baptism, in the primitive Church, was administered by *immersion into water*, and *not by sprinkling*, seeing that John is said to have baptized in Jordan, and where there was much water, as Christ also did, by his disciples, in the neighborhood of these places. Philip, going down into the water, baptized the eunuch."

HAGENBACH—*History Christian Church*.—"That baptism, in the beginning, was administered in the open air, in rivers and pools, or that it was by *immersion*, we know from the narratives in the New Testament. In later times there were prepared great baptismal fonts, or chapels. The person to be baptized descended several steps into the reservoir of water, and then the *whole body was immersed under the water*."

WADDINGTON—*Church History*.—"The sacraments of the primitive Church were two—that of baptism and the Lord's Supper. The *cere-mony of immersion*, the oldest form of baptism, was performed in the name of the three persons of the Trinity."

COLEMAN—*Ancient History*.—"In the primitive Church immersion was undeniably the common mode of baptism. *This fact is so well established that it were needless to adduce authorities in proof of it*. It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent. The practice of immersion continued *even unto the thirteenth or fourteenth century*. Indeed, it has never been formally abandoned, but is still the mode of administering infant baptism in the Greek Church, and in several other churches."

DR. WALL—*History Infant Baptism*.—"This (immersion) is so plain and clear by an infinite number of passages, that one can not but pity the weak endeavors of such pedobaptists as would maintain the negative of it. . . . The custom of the Christians in the near succeeding times (to the apostles), being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a total immersion."

Dr. Wall was for fifty-two years (1676-1728) vicar of

Shoreham, Kent; was a member of the Church of England, and, among other works, he published "Infant Baptism Asserted and Vindicated," and "History of Infant Baptism, in Two Parts." Hence his concessions have great weight.

BISHOP SMITH—*History of Baptism*.—"We have only to go back six or eight hundred years and *immersion was the only mode, except in the case of the few baptized on their beds at the real or supposed approach of death.* . . . Immersion was not only *universal* six or eight hundred years ago, but it was *primitive and apostolic.* . . . The bowl and sprinkling are strictly Genevan in their origin; that is, they were introduced by Calvin at Geneva."

DR. GEORGE GREGORY—*History of Church*.—"The initiatory rite of baptism (in the first century) was publicly performed by immersing the whole body."

BINGHAM—*Origines*.—"As this (dipping) was the original apostolic practice, so it continued the *universal practice* of the Church for many years."

Bingham was one of the most laborious and highly educated men that the Church of England ever produced:

DR. CAVE—*Primitive Christianity*.—"The party to be baptized was wholly immersed, or put under water, whereby they did more notably and significantly express the three great ends and effects of baptism."

MAGDEBURG CENT.—"They (the apostles) baptized only adults. As to the baptism of infants, we have no example. As to the manner of baptizing, it was by dipping or plunging into the water."

DR. GEORGE CHRISTIAN KNAPP—*Christian Theology*.—"To *baptisma*, from *baptizim*, which properly signifies to *immerse* (like the German *taufen*), to *dip in*, to *wash* (by immersion). *Immersion* is peculiarly agreeable to the institution of Christ and to the practice of the apostolical church; and so even John baptized, and immersion remained common a long time after, except that, in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling, or affusion. Still, some would not acknowledge this to be true baptism, and controversy arose concerning it—so unheard-of was it at that time to baptize by simple affusion. Cyprian first

defended baptism by sprinkling, when necessity called for it, but cautiously and with much limitation. By degrees, however, this mode of baptism became more customary—probably because it was more convenient. Especially was this the case after the seventh century and in the Western Church, but it did not become universal until the commencement of the fourteenth century.”

Dr. Knapp was one of the most popular of modern Lutheran theologians. His “Lectures on Theology,” from which the above passage is quoted, was translated by Dr. Leonard Woods, Jr., President of Bowdoin College, and seventeen years ago the work had reached the twentieth edition.

PEDOBAPTIST AUTHORITIES CONTINUED.

As this is an age of searching investigation and thorough criticism, and as honest and intelligent men are not inclined to believe without testimony, we proceed with our inductive argument, which is made conclusive by the testimonials of the most eminent pedobaptist authorities.

DR. WHITBY—"Immersion was religiously observed by all Christians for *thirteen centuries*, and was approved by the Church of England. And since the change of it into sprinkling was *made without any allowance from the Author of the institution*, or any license from any Council of the Church (of England), being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom (immersion) might be again of general use.

Dr. Whitby belonged to the Church of England. He was a distinguished preacher and author, and died in 1726.

DR. GEIKIE—"With the call to repent, John united a significant rite for all who were willing to own their sins and promise amendment of life. It was the new and striking requirement of baptism which John had been sent by divine appointment to introduce."

As the testimony of Dr. Geikie, being a profound scholar and historian, and still living, is of more importance than all the testimony of little sectarian preachers combined, we shall quote him at some length. He says, in his "Life of Christ":

The Mosaic ritual had, indeed, required washings and purifications, but they were mostly personal acts for cleansing from ceremonial defilements, and were repeated as often as uncleanness demanded. But

baptism was performed only once, and those who sought it had to receive it from the hands of John. The old rites and requirements of the Pharisees would not content him. A new symbol was needed, striking enough to express the vastness of the change he demanded, and to form its fitting beginning, and yet simple enough to be easily applied to the whole people ; for all, alike, needed to break with the past and to enter upon the life of spiritual effort he proclaimed. . . . Washing had been in all ages used as a religious symbol and significant rite. Naaman's leprosy had been cleansed away in the waters of the Jordan. The priests in the temple practiced constant ablutions, and others were required daily from the people at large, to remove ceremonial impurity. David had prayed, "Wash me from mine iniquity." Isaiah had cried, "Wash you, make you clean, put away the evil of your doings." Ezekiel had told his countrymen to "Wash their hearts from wickedness." . . . Ablution in the East is indeed, of itself, almost a religious duty. The dust and heat weigh upon the spirits and heart like a load ; its removal is refreshment and happiness. It was, hence, nearly impossible to see a convert go down into a stream, travel-worn and soiled with dust, and, after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. It was no formal rite with John. . . .

On baptism itself he set no mysterious sacramental value. . . . No one could receive it until he had proved his sincerity by an humble public confession of his sins. Baptism, then, became a moral vow, to show, by a better life, that the change of heart was genuine.

Bathing in the Jordan had been a sacred symbol, at least since the days of Naaman, but *immersion* by one like John, with the strict and humbling confession of sin, sacred vows of amendment, and hope of forgiveness, if they proved lasting, and all this in preparation for the Messiah, was something *wholly new* in Israel. It marked, in a most striking way, the wonderful moral revolution which had taken place in the hearts of the people.

Wholly self-oblivious, tainted by no stain of human pride, self-consciousness or low ambition, John had felt it no usurpation to constitute himself the messenger predicted by Malachi, "sent to prepare the way of the Lord." . . . The crowds saw in him the most unbending strength, united with the most complete self-sacrifice ; a type of grand fidelity to God and his truth, and of the lowliest self-denial. The sorrows and hopes of Israel seemed to shine out of his eyes—bright with

the inspiration of his soul, but sad with the greatness of his work—as he summoned the crowds to repentance, alarmed them by words of terror, or led them in groups to the Jordan and *immersed each singly in its waters*, after earnest and full confession of their sins.

John resisted no longer, and, leading Jesus into the stream, the rite was performed. Can we question that such an act was a crisis in the life of our Lord? His perfect manhood, like that of other men, in all things except sin, forbids our doubting it. Holy and pure *before sinking under the waters*, he yet must have risen from them with the light of a higher glory in his countenance. His past life was closed; a new era had opened. Hitherto the humble villager, veiled from the world, he was henceforth the Messiah, openly working among men. It was the true moment of his entrance on a new life. Past years had been *buried* in the waters of the Jordan. He entered them as Jesus the Son of man; he *rose from them* the Christ, the Son of God.

DEAN STANLEY—"Baptism," in the *Nineteenth Century* for October, 1879:

What, then, was baptism in the apostolic age? It coincided with the greatest religious change which the world has yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society, under the banner of a new faith. That new society was intended to be a society of "brothers"; bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation, a wisdom and a holiness such as enthusiasts have rarely possessed. It was, moreover, a society swayed by the presence of men whose words even now cause the heart to burn, and by the recent recollections of One whom, "not seeing, they loved with love unspeakable." Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as a symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the sanction of Him into whose name they were by that solemn rite 'baptized.' In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the Baths of Caracalla at Rome, the whole

population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. It was natural that on such an act were lavished all the figures which language could furnish to express the mighty change: "Regeneration," "Illumination," "Burial," "Resurrection," "A new creation," "Forgiveness of sins," "Salvation." Well might the apostle say, "Baptism doth even now save us," even had he left this statement in its unrestricted strength to express what in that age no one could misunderstand. But no less well was he led to add, as if with a prescience of coming evil: "Not the putting away the filth of the flesh, but the answer of a good conscience toward God."

We quote again from the same essay:

This leads us to the second characteristic of the act of baptism. "Baptism" was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for a moment the waves closed over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new self. So St. Paul compared it to the Israelites passing through the deep waters of the flood. "We are buried," said St. Paul, "with Christ by baptism at his death; that, like as Christ was raised, thus we also should walk in the newness of life." Baptism, as the entrance into the Christian society, was a complete change from the old superstitions or restrictions of Judaism to the freedom and confidence of the gospel. It was a complete change from the idolatries and profligacies of the old heathen world to the light and purity of Christianity. It was a change effected only by the same effort and struggle as that with which a strong swimmer or an adventurous diver throws himself into the stream and struggles with the waves, and comes up with increased energy out of the depths of the dark abyss.

This, too, is a lesson taught by baptism which still lives, although the essence of the material form is gone. There is now no disappearance as in a watery grave. There is now no conscious and deliberate choice made by the eager convert at the cost of cruel partings from

friends, perhaps of a painful death. It is but the few drops sprinkled, a ceremony undertaken long before or long after the adoption of Christianity has occurred. But the thing signified by the ancient form still keeps before us that which Christians were intended to be. This is why it was connected both in name and substance with conversion. In the Early Church the careful distinction which later times have made between baptism, regeneration, conversion and repentance did not exist. They all meant the same thing. In the apostolic age they were, as we have seen, combined with baptism. There was no waiting till Easter or Pentecost for the great reservoir, when the catechumens met the bishop—the river, the wayside well, were taken the moment the convert was disposed to turn, as we say, the new leaf in his life. And even afterward, in the second century, regeneration (*paliggenesia*), which gradually was taken to be the equivalent of baptism, was, in the first instance, the equivalent of repentance and conversion.

We have quoted at length from this representative man of the Church of England and of the pedobaptist world. He was an eminent historian of the Christian as well as of the Jewish religion, and was a man of profound learning. This being so, the honest reader and searcher after the truth naturally asks this question, “Why, then, did he concede immersion to be exclusively practiced in the apostolic age, and for the first three centuries of the Christian Era, while he at the same time rejected this apostolic practice, and substituted sprinkling and pouring?” We shall allow Dean Stanley to answer this question in his own language, and to give his reasons for changing this divine institution to a human institution. He says:

The reason of the change is obvious. The practice of immersion, *apostolic and primitive as it was*, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general consent of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually

driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice.

The man who writes in this irreverent and disjointed style can not believe that Jesus Christ is the Son of God, or that God delegated to him absolute authority over all nations, or that men are saved by submitting to the positive commands of the Son of God. We quote a little further :

It had no doubt the sanction of the apostles and of their Master. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers among its members such noble characters as John Bunyan, Robert Hall and Havelock. In a version of the Bible which the Baptist Church has compiled for its own use in America, where it excels in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. It has been defended on sanitary grounds. Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion. But speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.

The fact is, such men as Dean Stanley practically deny the divinity and authority of Jesus Christ, by substituting their "*tastes*," and "*convenience and feelings*," for the positive injunctions of the Son of God. What he styles "*Christian liberty*," by his own showing originated in an apostate condition of the Church, in the Dark Ages, where no inspired men, as the apostles, were present to infallibly guide the people. Stanley, with his ilk of the Church of England, is the last person who should contemptuously speak of "*the bondage of form and custom*," in view of the stiff and starched ritual-

ism of that Church. When he says that "the Christian civilized world has decided against it," he should properly say "that an apostate Church, semi-infidel and semi-rational, has decided against it."

TESTIMONY OF THE ENCYCLOPEDIAS.

"Out of thine own mouth I shall condemn thee."

WE now give the testimony of the encyclopedias:

ENCYCLOPEDIA BRITANNICA.—*Article, Baptism.*—"Christian baptism is the sacrament by which a person is initiated into the Christian Church. The word is derived from the Greek, *baptizo*—the frequentative form of *bapto*, to dip or wash. The usual way of performing the ceremony was by immersion. In the case of sick persons (*clinici*) the minister was allowed to baptize by pouring water upon the head, or by sprinkling. In the Early Church '*clinical*' baptism, as it was called, was only permitted in cases of necessity, but the practice of baptism by sprinkling gradually came in, in spite of the opposition of councils and hostile decrees. The Council of Ravenna, 1311, was the first Council of the Church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister."

ENCYCLOPEDIA AMERICANA.—*Article, Baptism.*—"Baptism (that is, dipping, immersing, from the Greek *baptizo*) was usual with the Jews even before Christ. In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river, or vessel, with the words which Christ had ordered, and, to express more fully his change of character, generally adopted a new name."

METROPOLITAN ENCYCLOPEDIA.—*Article, Baptism.*—"We readily admit that the literal meaning of the word 'baptism' is immersion, and that the desire of resorting again to the most ancient practice of the Church, of immersion of the body, which has been expressed by many divines, is well worthy of being considered."

Verily, we should think so.

PENNY ENCYCLOPEDIA.—*Article, Baptism.*—"The manner in which it (baptism) was first performed, appears to have been by immersion."

CHAMBERS' ENCYCLOPEDIA.—*Article, Baptism.*—"It is, however, indisputable that, in the Primitive Church, the ordinary mode of bap-

ism was by *immersion*, in order to which baptisteries began to be erected in the third, perhaps in the second, century ; and the sexes were usually baptized apart. But baptism was administered to sick persons by sprinkling, although doubts as to the complete efficacy of this *clinic* (sick) baptism were evidently prevalent in the time of Cyprian, in the middle of the third century. Baptism by sprinkling gradually became more prevalent, but the dispute concerning the mode of baptism became one of the irreconcilable differences between the Eastern and the Western churches, the former generally adhering to the practice of immersion, while the latter adopted the mere pouring of water on the head, or sprinkling on the face; which practice has generally prevailed since the *thirteenth century*, but not universally, for it was the ordinary practice in England, before the Reformation, to *immerse* infants, and the *fonts* in the churches were made large enough for this purpose. This continued to be the practice until the reign of Elizabeth, and the change which then took place is ascribed to the English divines, who had sought refuge in Geneva and other places on the Continent during the reign of Mary."

EDINBURGH ENCYCLOPEDIA.—*Article, Baptism*.—"The first law to sanction *aspersion* as a mode of baptism was by Pope Stephen II., A. D. 733. But it was not till the year 1311 that a Council, held at Ravenna, declared immersion or sprinkling to be indifferent. In this country, however (Scotland), sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI., immersion was commonly observed. Those Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and, returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland.

From Scotland it made its way into England in the reign of Elizabeth, but was not authorized by the Established Church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted: *twenty-five voted for sprinkling* and *twenty-four for immersion*; and even that small majority was attained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly."

Article, Baptisteries.—"Baptisteries were anciently very capacious, because, as Dr. Cote observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time; and then, the manner of baptizing by immersion, or dipping under the water, made it necessary to have a large font."

NATIONAL CYCLOPEDIA.—*Article, Baptism.*—"The manner in which the rite was performed appears to have been at first by *complete immersion*."

REE'S CYCLOPEDIA.—*Article, Baptism.* "In primitive times this ceremony was performed by *immersion*."

BRAND'S CYCLOPEDIA.—*Article, Baptism.*—"Baptism was originally administered by *immersion*, which act is thought by some necessary to the sacrament."

ENCYCLOPEDIA ECCLESIASTICA.—*Article, Baptism.*—"Whatever weight, however, may be in these reasons, as a defense for the present practice of sprinkling, it is evident that during the first ages of the Church, and for many centuries afterward, the practice of *immersion* prevailed."

SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.—*Article, Baptism.*—"In the Primitive Church, baptism was by *immersion*, except in the case of the sick (*clinic* baptism), who were baptized by pouring or sprinkling. These latter were often regarded as not properly baptized, either because they had not completed their catechumenate, or the symbolism of the rite was not fully observed, or because of the small amount of water necessarily used. [The twelfth canon of the Council of Neo-Cæsarea (314-325) is: 'Whoever has received *clinic* baptism (through his own fault) can not become a priest, because he professed his faith under pressure (fear of death), and not from deliberate choice, unless he greatly excel afterward in zeal and faith, or there is a deficiency of other eligible men.'—Hefele, *Conciliengeschichte*, Vol. I., Sec. 17, first edition.] In A. D. 816, the Council of Calcuith (Chelsea, in England) forbade the priests to pour water upon the infants' heads, but ordered to immerse them.—Hefele (Vol. IV., Sec. 414). 'The Council of Nemours (1284) limited sprinkling to cases of necessity, and Thomas Aquinas (*Summa Theologica*, ¶ III., Qu. 66, Art. 7, *De Baptismo*) says: 'Although it may be safer to baptize by immersion, yet pouring and sprinkling are also allowable.' The Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion (eleventh canon, Hefele, Vol. VI., Sec. 669); but, at an earlier date (1287), the canons of the Council of the Liege Bishop John prescribe the way in which the sprinkling of children should be performed. *The practice first came into use at the end of the thirteenth century*, and was favored by the growing *rarity* of adult baptism. It is the present practice of the Roman Church; but, in the Greek Church, immersion is insisted on as essential. Luther sided

with the immersionists, described the baptismal act as an immersion, and derived *taufe* (German for 'baptism') from *tief* ('deep'), because what one baptized, he sank *tief* in the water."

KITTO'S ENCYCLOPEDIA OF BIBLICAL LITERATURE.—*Article, Baptism*.—"Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Corinthians vii., since Paul would certainly have referred to the baptism of children for their holiness. (Compare Neander, 'History of Planting,' page 206.) But even in later times, several teachers of the Church, such as Tertullian (*De Bapt.*, 18) and others, reject the custom; indeed, his church in general (that of North Africa) adhered longer than the others to the primitive regulations. Even when the baptism of children was already theoretically derived from the apostles, its practice was, nevertheless, for a long time, confined to a mature age."

TESTIMONY OF THE COMMENTATORS.

WE next come to speak of the symbolism of immersion, or of the allusions made in the Epistles to the primitive practice. And, first,

ALBERT BARNES on Romans vi. 4: “‘*Therefore we are buried,*’ etc. It is altogether probable that the apostle, in this place, had allusion to the custom of baptizing by immersion. This can not, indeed, be *proved* so as to be liable to no objection, but I presume this is the idea which would strike the great mass of unprejudiced readers.”—*Notes on Romans*.

Dr. Barnes was an eminent Presbyterian preacher and commentator. Baptizing by immersion is equivalent to *immersing* by *immersion*, which is a very awkward expression; for *baptizing* is the Greek word *baptizo* anglicized.

THOMAS CHALMERS, D.D., LL.D., on Romans vi. 4: “The original meaning of the word ‘baptism’ is immersion, and though we regard it as a point of indifferency whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style in the apostles’ days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life; and in the act of ascending, to emerge into a second or a new life, along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly, and a strenuous prosecution of that holiness, which should begin with the first moment that we are ushered into our present being, and be perpetuated and make

progress toward the perfection of full and ripened immortality.”—*Lectures.*

Dr. Chalmers was a distinguished member of the Free Church of Scotland, which he, with four hundred other ministers, established in May, 1843, after they had abandoned the Established Church. He was appointed Principal and Professor of Theology in the Free Church College, which position he held until his death.

ARCHBISHOP TILLOTSON—“*Being buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*”

Buried with him in baptism. For the full understanding of this expression, we must have recourse to that parallel text (Rom. vi. 3-5), which will explain to us the meaning of this phrase: “*Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*” Where we see that to be baptized into the death and resurrection of CHRIST IS TO BE BAPTIZED INTO THE SIMILITUDE AND LIKENESS OF THEM; and the resemblance is this: that as CHRIST, being dead, was buried in the grave, and, after some stay in it, that is, for three days, he was raised again out of it, by the glorious power of God, to a new and heavenly life, being not long after taken up into heaven to live at the right hand of God; so Christians, when they were baptized, *were immersed into the water*, . . . their bodies being covered all over with it; which is therefore called our being *buried in baptism unto death*; and after some short stay under water were raised or taken up again out of it, as if they had been recovered to a new life, by all which was spiritually signified our dying to sin, and being raised to a divine and heavenly life *through the faith of the operation of God*; that is, by that divine and supernatural power which raised up CHRIST from the dead. So that Christians from henceforth were to reckon themselves dead unto sin, but alive unto God, through JESUS CHRIST, as the apostle speaks (Rom. vi. 11).—*Sermon on Resurrection of Christ.*

If Archbishop Tillotson were now alive, and would

talk in this manner, he would be nicknamed a "Campbellite" of the first water; but since it is a fact that he was a communicant of the Church of England, there is no help in that quarter for our pedobaptist friends; and they must *nolens volens* gulp down the unsavory dose.

WHITEFIELD on Romans vi. 3-4—"It is certain that in the words of our text there is an allusion to the manner of baptizing, which was by immersing."

JOHN WESLEY on Romans vi. 4 - "The allusion is to the ancient manner of baptizing by immersion."—*New Testament Notes*.

BENSON on Romans vi. 4, "Buried with Christ by baptism."—"Alluding to the ancient manner of baptizing by immersion."—*Commentary*.

BLOOMFIELD on Romans vi. 4—"Here is a plain allusion to the ancient custom of baptizing by immersion, and I agree with Koppe and Rosenmuller, that there is reason to regret that it should have been abandoned in most Christian churches, especially as it has so evident a reference to the mystic sense of baptism."

ADAM CLARK, D.D., on Romans vi. 4—"It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water."—*Commentary*.

CONYBEARE AND HOWSON—"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though, perhaps, necessary in our Northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."—*Life and Epistles of St. Paul*.

ULRICIUS ZWINGLIUS on Romans vi. 3-4 - "When ye were immersed into the water of baptism, ye were engrafted into the death of Christ; that is, the immersion of your body into water was a sign that ye ought to be engrafted into Christ and his death, that as Christ died and was buried, ye also may be dead to the flesh and the old man—that is, to yourselves."

PHILIP LIMBORCH—*On Baptism*—"Baptism, then, consists in ablution, or rather, in the immersion of the whole body into water. For

formerly those who were to be baptized were accustomed to be immersed with the whole body in water."

PROF. J. A. TURRETIN on Romans vi. 3-4—"And, indeed, baptism was performed in that age (the apostolic age), and in those countries, by the immersion of the whole body into water."

DR. JAMES MACKNIGHT on Romans vi. 4—"Christ's baptism was not the baptism of repentance, for he never committed any sin. But he submitted to be baptized; that is, to be buried under the water by John and then raised out again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection (see Col. ii. 12). The burying of Christ and of believers, first in the water of baptism, and afterward in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection."—*Macknight on the Epistles*.

WILLIAM VAN EST on Romans vi. 3—"For immersion represents to us Christ's burial and so also his death. For the tomb is a symbol of death, since none but the dead are buried. Moreover, the emersion which follows the immersion has a resemblance to a resurrection. We are, therefore, in baptism conformed not only to the death of Christ, as he has just said, but also to his burial and resurrection."

CANON FARRAR, D.D., F.R.S.—*Life of St. Paul*—"The life of the Christian being hid with Christ in God, his death with Christ is a death to sin, his resurrection with Christ is a resurrection to life. *The dipping under the waters of baptism* is his union with Christ's death; *his rising out of the waters of baptism* is a resurrection with Christ and the birth to a new life" (page 480)

PROF. F. GODET, D.D., on Romans vi. 3-4—"Some take the word *baptize* in its literal sense of *bathing, plunging*, and understand, 'As many of you as were *plunged into Christ*.' . . . One is not plunged into a name, but into water, *in relation to (eis) a name*; that is to say, to the new revelation of God expressed in a name.' Modern commentators are not at one on the question whether the apostle means to allude to the external form of the baptismal rite in the Primitive Church. It seems to us very probable that it is so, whether primitive baptism be regarded as a complete immersion, during which the baptized disappeared for a moment under water (which best corresponds to the figure of *burial*), or whether the baptized went down into the water up to his loins, and the baptizer poured the water with which he had filled the hollow of his hands over his head, so as to represent an immersion.

. . . The relation between the two facts of burial and baptism, indicated by the apostle, is this : Burial is the act which consummates the breaking of the last tie between man and his earthly life. This was likewise the meaning of our Lord's entombment."

Professor Godet tries hard to make an exception, by intimating that it was a custom with some, somewhere this side of the apostolic age, to take the candidate down into the water up to his loins and then pour water upon his head. As he does not positively assert that this was practiced, we must conclude that he simply indulged in a fancy. He also, in the same connection, quoting Mark vii. 4, says that "we can not insist on the sense of *plunging* couches or divans;" which is a fact, for in the American Revised Version neither *couch*, nor *divan*, nor *table* is found. So away goes that Gibraltar of the sprinkling fraternity. The fact is, it is utterly impossible to find a case in all Bible history where the sprinkling of pure, unmixed water stood connected with the salvation of one living soul!

TESTIMONY OF THE COMMENTATORS CONTINUED.

We proceed with our Argument of Concession, which proves stronger and stronger as we continue our citations.

H. A. W. MEYER, TH. D., on "Baptism of Jailer."—"This (*that* he led them to a neighboring water, perhaps in the court of the house, in which his baptism and that of his household was immediately completed) is confirmed by the fact that baptism took place by complete immersion, in opposition to Baumgarten, page 515, who, transferring the performance of baptism to the house, finds here an 'approximation to the later custom of simplifying the ceremony,' according to which complete immersion did not take place. Immersion was, in fact, quite an essential part of the symbolism of baptism" (Rom. vi.).—*Commentary on Acts, Note.*

Dr. Gloag says of Dr. Meyer that he is "the greatest modern exegete"; and Dr. Ormiston says: "No name is entitled to take precedence of that of Meyer as a critical exegete, and it would be difficult to find one that equals him in the happy combination of superior learning with keen penetration, analytical power and clear, terse, vigorous expression. . . . So impartial and candid is he, that he never allows his own peculiar views to color or distort his interpretation of the language of Scripture." The testimony of such a profound scholar will ten times outweigh the objections of ten thousand second and third rate pedobaptist preachers and editors.

DR. PHILIP SCHAFF, on Rom. vi. 4.—"All commentators of note (except Stuart and Hodge) expressly admit, or take it for granted that,

in this verse, . . . the ancient prevailing mode of baptism, by immersion and emersion, is implied as giving additional force to the idea of the going down of the old and the rising up of the new man. Bloomfield: 'There is a plain allusion to the ancient mode of baptism by immersion; on which, see Suicer's *Thes.* and Bingham's *Antiquities.*' Barnes 'It is altogether probable that the apostle has allusion to the custom of baptizing by immersion.' Conybeare and Howson: 'This passage can not be understood, unless it be borne in mind that the primitive baptism was by immersion.' Webster and Wilkinson: 'Doubtless there is an allusion to immersion, as the usual mode of baptism, introduced to show that baptism symbolized our spiritual resurrection.' Compare also Bengel, Rückert, Tholuck, Meyer. The objection of Philippi (who, however, himself regards this allusion probable in verse 4), that, in this case, the apostles would have expressly mentioned the symbolic act, has no force in view of the daily practice of baptism."—*Commentary of Lange, Note.*

Here now we have the irrefutable testimony of such witnesses and acknowledged scholars as Lange, Schaff, Bloomfield, Suicer, Bingham, Barnes, Conybeare, Howson, Webster, Wilkinson, Bengel, Rückert, Tholuck, Meyer, Philippi, and indeed, all commentators of note—except two—that in Rom. vi. 4 the apostle alludes to baptism by immersion, calling it a burial with Christ, thereby "giving additional force to the idea of the going down of the old and the rising up of the new man."

JUSTIN MARTYR, born A. D. 140: "We represent our Lord's suffering by baptism in a pool."—*Adkins*, page 127.

CLEMENT OF ALEXANDRIA, A. D. 200: "You were led to a bath as Christ was conveyed to the sepulchre, and were thrice immersed, to signify Christ's three days' burial."—*Adkins*, page 127.

Such was the stress laid upon immersion in the latter part of the second century, that both Tertullian and Clement, on the supposition that the ordinance possessed some inherent mystic power, introduced trine immersion, and which is the first time we hear of it.

ATHANASIUS, Bishop of Alexandria, A. D. 328: "To immerse a

child three times in a pool or bath, and to emerge him ; this shows the death and resurrection of Christ on the third day."—*Stuart*, page 148; *Conant*, Ex. 188.

GREGORY NYASSEN, A. D. 328: "Coming into water, the kindred element of earth, we *hide ourselves in it*, as the Savior did in the earth."—*Stuart*, page 147. "Let us, therefore, be buried with Christ in baptism, that we may also rise with him let us go down with him, that we may also be exalted with him."—*Conant*, Ex. 188.

AMBROSE, A. D. 340: 'You were asked, 'Dost thou believe in GOD ALMIGHTY?' Thou saidst, 'I believe,' and thus thou wast immersed (*mersisti*); that is, thou wast buried."—*Stuart*, page 147.

CHRYSOSTOM, A. D. 347: "To be baptized and to submerge, then to emerge, as a symbol of descent to the grave and ascent from it. And therefore Paul calls baptism a burial when he says: 'We are therefore buried with him by baptism into death.'"—*Westlake*, ch. 3; *Stuart*, page 147.

APOSTOLICAL CONSTITUTIONS, written in the fourth century: "Immersion denotes dying with him (Christ); emersion a resurrection with Christ."—*Stuart*, page 148.

CYRIL, Bishop of Jerusalem, A. D. 350: "Thou going down into the water, and in a manner buried in the waters, as he in the rock, art raised again, walking in newness of life."—*Conant*, Ex. 176. "Ye professed the saving profession and sunk down thrice into the water, and again came up, and thereby a symbol shadowing forth the burial of Christ."—*Conant*, p. 178.

BASIL THE GREAT, Bishop of Cæsarea, in Cappadocia, A. D. 370: "By three immersions we represent the death of Christ—the bodies of those that are baptized are buried in water."—*Conant*, Ex. 181.

FOURTH COUNCIL OF TOLEDO, Can. 5: "The immersion in water, as it were, the descent into the grave; and the emersion from the water, the resurrection."—*Adkins*, page 128.

PHOTIUS. "The three immersions and emersions of baptism signify death and resurrection."—*Stuart*, page 148.

GELASIUS: "The three immersions and emersions of baptism signify death and the resurrection."—*Adkins*, page 129.

GREGORY: "The three immersions and emersions signify death and the resurrection," *ut supra*.

PELAGIUS: "The three immersions and emersions signify death and the resurrection," *ut supra*.

All these so-called "Fathers of the Church" unitedly represent immersion as a burial with Christ, and the reason they nearly all speak of trine immersion, is explained by the fact that trine immersion was introduced with other innovations in the latter part of the second century, at least one hundred years after the death of the apostles, and the practice was observed during the third and fourth centuries, especially in the churches of Africa, whose bishops were noted for mysticism and theological speculation. Augustine, of the fourth century, says, "that thrice repeated submersion expresses a resemblance of the Lord's burial," *ut supra*.

ARCHBISHOP CRANMER: "The dipping into the water doth betoken that the old Adam, with all his sin and evil lusts, ought to be drowned and killed by daily contrition and repentance."—*Westlake*, ch. 3.

SCUDDER: "Baptism doth lively represent the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts. being dead and buried with him unto sin, and rising with him to newness of life and to hope of glory."—*Westlake*, ch. 3.

John B. Scudder was an eminent Presbyterian divine, who was educated in Princeton College, and who died in 1876.

NICHOLSON, Bishop of Gloucester, *Exposition of Church Catechism*: "The ancient manner of baptizing and putting the person baptized under water and then taking him out again, did well set forth these two acts: the first his dying, the second his rising again. In our baptism, by a kind of analogy or resemblance, while our bodies are under the water we may be said to be buried with him," *ut supra*.

DR. MANTON, Chaplain to the King of England: "The putting the baptized person into the water, denoteth and proclaimeth the burial of Christ, and we, by submitting to it, are buried with him, or profess to be dead to sin; for none but the dead are buried; so that it signifieth Christ's death for sin and our death unto sin," *ut supra*.

SUPPLEMENTARY.

SUPPLEMENTARY.

INFANT BAPTISM. *

BY D. B. TURNEY, A. M.

THE commission of Christ, on which the administration of water baptism is based, is found in the Gospel of Matthew—the only gospel which contains the baptismal formula. Does that commission, correctly construed, require the baptism of infants? An affirmative answer is demanded as soon as a true translation of the commission is secured. The rendering of the common English version is confessedly defective. Correctness of translation requires that the verb “teach” be eliminated in favor of the true rendering, “disciple.” Jesus said: “Go and disciple all the nations (neuter plural), baptizing them (masculine plural) in the name of the Father, and of the Son, and of the Holy Spirit; teaching them (masculine plural) to observe everything which I have commanded you.” That is the commission, and I have noted the peculiar gender of some of the words, according to the original, which is, of course, the authority in the case. The noun “nations” is the antecedent of the pronoun “them,” which agrees with it in number and person and case, yet differs from it in gender, in order to denote distributive relations, which, under Greek idiom, could be best implied in that way. The command, “Disciple all the nations, baptizing them,” teaches us that all the nations distributively taken are to be disciplined by baptism; and so the scholar understands that Jesus commanded his followers to disciple all the nations by baptizing the individuals of whom all the nations consist. A failure to do this is a failure to carry out the commission.

The quibble is raised that such a construction of the commission would require the baptism of unregenerated pagans and unrepentant infidels, as well as the baptism of infants. But I can not admit this. Do all the nations consist of infidels, pagans and impenitent adults? Not by considerable. Are adults included among the individuals of

*Rejoinder to Remarks in *American Christian Review*.

whom all the nations consist? There is more in this question than a thoughtless person might get out of it. Infidels are only a constituent element in, not a constitutive element of, the nations. If infidels were to all abandon their infidelity, every nation would be improved, and no nation would be blotted out, in consequence of having no infidels.

On the contrary, infants are not only a constituent element in every nation, but are likewise a constitutive element of all the nations. Without infants no nation could continue to exist. Every extinct tribe gives evidence of the fact to the obliteration of nations in consequence of having no infants. Infants are not merely a portion of all the nations, in the sense of being found in every nation: but they are the formative organic element—they compose all the nations, and of infants all nations consist, in the sense that no nation would or could exist without them, and in the additional sense that all adults have been infants. Here is a point, sure enough, which the Savior at least did not ignore. Infants, not adults, elementally and essentially, constitute all the nations; and baptizing all infants would ritually “disciple all the nations.” In this fact I find reason to justify me in concluding that Jesus, in the commission, required the baptism of infants. The phrase, “all the nations,” is in the accusative case in the commission. If any restriction of its reference can be found in the immediate connection, or from the nature of the case, I would be grateful to the person who is able and willing to logically show what restriction is included; for until I can show a restriction under which to shut out the infants, I have no option, and must retain them as scriptural subjects of baptism. If a law were adopted forbidding adults to be baptized, yet tolerating the baptism of infants, it would still be possible to “disciple all nations, baptizing them”; for the unbaptized adults would die off, and the baptized infants would grow up, until, in each and every nation, it would come to pass that all individuals would be disciplined by baptism, as surely as it comes to pass that one generation of adults is succeeded by another in consequence of infants attaining adulthood. But if a law were adopted forbidding infants to be baptized, yet encouraging the baptism of adults, it would be utterly out of the question to “disciple all nations, baptizing”; for the greater portion of all nations would be denied baptism. Infants outnumber adults in every nation which is not literally on the road to extinction. And, in spite of the mortality of infants, by which fully half of all who are born die within the first year from birth, the ratio of increase is so great that the adult ranks are augmented as well as replenished by the growing up of those who survive. Hence, adult

baptism can not ritually "disciple all the nations." It would leave the greater portion of all nations undisciplined by baptism, even if administered to every adult without exception or limitation. Did not our Lord understand this fact far better than we can? I think so. Jesus said: "Go and disciple all the nations, baptizing them." Had it been proper to disciple all nations, teaching them first and baptizing them afterward, the wisdom of the Redeemer would surely have so instructed us. But the commission places baptizing before teaching: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In doing this, it makes the baptism of infants occupy a better basis than that of adults, so far as the order of the commission is concerned. Nor is this fact weakened by an appeal to the language: "Go ye, therefore, and teach all nations;" where the word rendered "teach" properly means "disciple," and is from a different root altogether. The fact that the commission requires baptizing before teaching, and the fact that infants are baptized before they are taught, will surely show that Jesus worded the commission in a manner that can not displease the advocate of infant baptism. A fact may rest on legitimate inference as securely as upon the most explicit declaration. The order of the commission in putting the baptizing them in advance of the instructing them, implies a design on Christ's part to promote the baptism of infants.

The impossibility of disciplining all the nations without baptizing infants, and the certainty that all the nations would ritually be disciplined by the universal prevalence of infant baptism, and the added fact that the very order of mention in the commission specifies "baptizing them" before "teaching them," may not be considerations of much weight with unreflective bigots; but I feel sure that these considerations will weigh with every real lover of God's word. If Christ has authorized the baptism of infants—and the commission itself affords fair evidence that he has—the path of duty seems to me to be sufficiently plain without extended discussion. As a father, I should submit my child to the ordinance of discipline by baptism. To refuse to do that, is to lift my puny arm in rebellion against my Master. He did not say: "Disciple the believer only, baptizing him," etc. He was too wise to put upon his human servants the task of weighing the faith of a fellow-creature; but, on the contrary, has required each person, as he grows in knowledge, to act according to the measure of his faith, on behalf of his own house, or offspring, as really as on his own behalf. He said: "Disciple all the nations, baptizing them."

He requires the disciplament of every creature, ritually at, or soon after, birth, and rationally as soon as the dawning reason makes teaching a possibility. Thus the commission, correctly construed, is the bulwark of infant baptism.

PERU, Ill.

ANSWER AGAIN.

Our friend Turney holds on to the Great Commission with the desperate grip of death, for he very well knows that if he loses the commission, he loses all. It is his *dernier* resort. It is the last peg on which to hang a hope. If this text vanishes into thin air, he will, like every other baby baptist, find himself building upon the baseless fabric of a vision.

1. When he asserts that "the Gospel of Matthew is the only gospel that contains the baptismal formula," he asserts what is not true; for, according to Mark, it reads, "Go ye into all the world and *preach* the gospel to every creature; he that *believeth* and is baptized shall be saved, but he that believeth not shall be damned." Mr. Turney will not receive this formula, because it contains the words "preach" and "believe"; and why not receive it? Because he knows that he can not *preach* to infants, and also because he knows that infants can not *believe* the gospel. Now where is he? Would he, in order to carry a point, undertake to make Mark *contradict* Matthew? Such is his desperation, in a lost cause, that he would actually attempt to make the Holy Spirit contradict his own words! For was not Mark as infallibly guided by the Holy Spirit as was Matthew? But Mark does not contradict Matthew, as we shall see.

2. He says the word "nations" is "neuter plural." Very well, then, as nations separately are in the "neuter

gender," and are not *personal*, including male and female, he *must*, to be consistent with his own rule of grammar, *baptize each nation as one individual and separately!* We would like to see him baptize a nation. The only way he could do it would be to make an infant the representative of a nation, and then baptize the *enfant terrible!* The idea of baptizing a *neuter gender*—a *neuter thing*—did you ever!

3. Says Mr. Turney, A.M.: "Jesus said, 'Go and disciple all the nations (neuter plural), baptizing *them* (masculine plural) in the name of the Father, and of the Son, and of the Holy Spirit; teaching them (masculine plural) to observe everything which I have commanded you.'" According to this novel interpretation (which "beats the Jews"), after he has baptized the "neuter" nations, which have neither masculine nor feminine gender, he would then baptize only the "masculine" part of the nations; thus (without lexical authority or any other kind of authority) changing the neuter into the masculine gender, while he at the same time excludes the female portion of the nations from the covenant of God's grace! Whoever heard of a nation without females in it? First, nations are neuter gender *before* they are baptized, but *after* they are baptized they are masculine gender—minus the feminine gender! Mr. Turney, A.M., would do well to brush up his knowledge of Greek syntax, before making such a display of grammatical wisdom.

4. "Common English version is confessedly defective. Correctness of translation requires that the verb 'teach' be eliminated in favor of the true rendering, 'disciple.'" So says Mr. Turney, A.M. We accept the elimination with joy and alacrity, because ALEXAN-

DER CAMPBELL contended all his lifetime for that rendering of the passage, and so have all our best scholars and leading men. This rendering only plunges our friend into deeper difficulties. The Greek lexicons must determine the meaning of the Greek representative of "disciple." And here are the definitions of μαθητευω, matherteuo, as given by Edward Robinson (one of the highest Greek authorities) in his work entitled, "Greek and English Lexicon of the New Testament." 1. Intrans., *To be the disciple of any one.* 2. Trans., *To train as a disciple, to teach, to instruct.* The definitions of the noun μαθητης, matheetes, are these: a *disciple, scholar, follower of a teacher*; and "after Christ's death the term *disciple* takes the broader sense of *follower, believer.*"

Grove, in his Greek and English Dictionary, defines the word as follows: "To teach, to instruct, make converts or disciples, to learn, to become a scholar." And Grove, mind you, was one of the rankest of pedobaptists. In view of these definitions, it is plain to be seen that teachers *teach*, and that disciples *learn*. Mr. Turney says "that all the nations distributively taken are to be disciplined by baptism." This is pure and undefiled assumption, for the reason that baptism is not contained in the definition of *matheeteuo*. Dare he say that baptism is one of the meanings of this Greek word? By implication he actually says so, and that, too, in opposition to every Greek lexicon in the world. If this is not a willful perversion of the truth, then what is it? The *idea* itself of baptism is not found in the Greek word μαθητευω, and Mr. Turney knows it; and if he don't know it, why does he parade the literary title A.M.? Titles must be cheap where he lives. If *matheeteuo*

means *baptism*, then baptism means to *teach*, because the definitions of a word are always equal to the word defined, and every tyro in Greek knows that baptism (*baptizo*) does not mean to teach or to instruct.

5. Can an infant, that possesses neither reason nor instinct, be instructed, taught, be made a disciple of Christ by following Christ? Mr. Turney is rooting around among the roots of the old Jewish covenant of circumcision, and evidently trying to confound the fleshly covenant of the Jews with the spiritual covenant of the New Dispensation. We challenge him to produce one scholar out of the entire literary world who says that *matheeteuo* means *baptism*. We know that he can not do it, and therefore his case is as hopeless as it is helpless. He might just as well assume that *matheeteuo* means soothing syrup, or that it means polyglott, or that "pussy wants a corner."

6. "Jesus commanded his followers to disciple all the nations (distributively) by baptizing the individuals of whom all the nations consist." Why, sir, if you distribute "the nations," do they not ("distributively") become single, individual nations? If so, by your own process of reasoning, you must go to work, and by physical force baptize the individual nations. Your distributive argument is exceedingly fallacious. But you say you mean that individuals must be baptized, according to the command of Christ? If you are a follower of Christ, and Christ has commanded his followers to disciple all nations, why don't you obey this positive command? Why don't you begin your force work immediately, by hailing men and women on the streets, and baptizing them against their choice and will? by stopping boys and girls on their way to school, and bap-

tizing them against all their recalcitrant actions? by pitching pell-mell into your neighbor's house, and baptizing nations by baptizing helpless, guileless, sinless, willless, non-intelligent, non-resistant babes? Why don't you go about your business, sir, and, with the aid of a church *posse comitatus*, baptize infidels, skeptics, murderers, whoremongers, harlots, pickpockets, gamblers and all? For, are not these a part of "all nations"? And if you can baptize infants without their will or consent, and without knowledge, why can you not baptize all the characters we have named above, provided you can procure sufficient physical force to bring them down into the water? For, as between infants and infidels, it is only a question of *degree*, and not a difference in the nature of the work. All nations have not been baptized in the past; all nations are not baptized in the present. And why? Has the church neglected to baptize all nations? If you can baptize infants without their consent, why not baptize men and women without their consent? The main thing is to get them all baptized, and after baptism teach them. *If* you can baptize an infant without faith, you can also baptize "children of a larger growth" without faith or reformation. Is it possible that Mr. Turney, A.M., teaches *baptismal regeneration*? So it seems. In the language of Mr. Turney, "There is more in this question than a thoughtless person might get out of it."

7. "Infidels are only a constituent element in, not a constitutive element of, the nations!" In the name of goodness, what does the man mean by this? Let us see. Infidels are only a constituent element *in*, not a constitutive element *of*, the United States. "Constituent" and "constitutive" are both adjectives—qualifying

adjectives—and mean precisely the same thing. Webster will please come forward and testify, by giving the definitions of both words.

Constituent, 1. The person or thing which establishes, determines or constructs. 2. That which constitutes or composes, as a part or an essential part; a component; an element.

Constitutive, 1. Tending or assisting to constitute, form or compose; elemental; essential. 2. Having power to enact, establish or create; instituting.

The only difference between the two words is the fact that “constituent” is derived from the Latin, while “constitutive” is derived from the Italian and the Spanish. The difference between the two terms is not enough to make Mr. Turney, A.M., “walk Spanish.” He must have intended to throw dust in the eyes of his readers. Such tampering with words is worthy of Jesuistical casuistry. It is a metaphysical jugglery. To paraphrase one of his sentences: “Infants are not only a *constituent* element *in* every nation, but are likewise a *constituent* element *of* all the nations!” This is not only tautology, but it is absolute nonsense. A man must be in a terrible predicament who will resort to such transparent artifices. A Scotch blacksmith, being asked the meaning of “metaphysics,” explained it as follows: “When the party that listens dinna ken what the party speaks means, and the party who speaks dinna ken what he means—that is metaphysics.”

BAPTISM OF INFANTS.

ONE of our preaching brethren in Dakota has sent us a tract, which is being freely circulated in that country, entitled "The Baptism of Infants a Christian Duty," by Rev. H. G. Bilbie, which, as to assumption, presumption, special pleading, specious plausibility and begging of the question, excels anything of the kind we have seen since the day when the Disciples of Christ were more positive and aggressive than they are now. With all our varied and large accumulation of literature on all possible biblical subjects, including books and debates and tracts, it seems somewhat remarkable that we have not a tract extant on the subject of "Infant Baptism."

1. The author of the tract before us, in his defense of the rite, first appeals to the fact that out of the number of ninety-seven million Protestants, there are ninety-four million who "indorse the practice." He might have added that there are two hundred million Roman Catholics and seventy million Greek Catholics who "indorse the practice." If numerical strength has any argument in it, then it will be quite easy to prove that popery, auricular confession, the mass, the burning of wax candles, celibacy, purgatory and priestly absolution are of divine origin and authorized by the Word of God. Brahminism and Buddhism, which represent thousands of millions, could be proved to be of divine origin by the same method of argumentation. Rev. Bilbie must be

hard pushed to resort to the argument of numbers. The devil could rival him in that sort of a logical process.

2. His second argument is "an appeal to history"—to the fathers of the Church, who began to write theological works toward the close of the second century and down to the fifth century; which theological writing and mystical speculation synchronize with the introduction and prevalence of the innovations which inaugurated the great apostasy of the Dark Ages. And this "appeal" he makes in face of the fact that there is not one *scholar* in a thousand at the present day who presumes to trace infant baptism back to the age of the apostles. Says Rev. Bilbie: "In the sixteenth century Cassander writes 'that all France, Spain, Germany and Italy, and all Europe, has had never a person baptized now for three hundred, or almost five hundred, years otherwise than in infancy;' and history is destitute of any well-established fact to oppose to even so sweeping a statement as this. From the eighth century back to the middle of the third there can be but one opinion as to the universal prevalence of the practice throughout all the branches of the Christian Church. If, then, baptism is an innovation [he means infant baptism, we presume], it must have occurred during the first three centuries of the Christian era. But what has history to say upon this important point?"

Why, sir, "history" has this to say: That infant baptism was first talked about in the latter part of the second century; that it began to be advocated in the third century; that its introduction was vigorously opposed by some of the most talented men of the times (notably Tertullian); that it was practiced in the fourth and fifth centuries against continuous protesta-

tions [and if it was not an innovation, why was it so persistently opposed *so near* to the age of the apostles?]; that the practice was adopted and perpetuated by heretical teachers in the same years when metropolitan bishops began to assume an ecclesiastical authority that destroyed the individuality and independency of the congregations; and in those years when the Papacy, with all its flummeries and departures from the original faith, began to develop and shape itself for the Dark Ages. "History" informs us that, during the entire period of the Dark Ages, immersion was not practiced—was unheard of, except in very rare instances—but, on the contrary, that the sprinkling of infants was the general practice, and that the denser the darkness of the age, the denser the superstition that attached to the rite of infant baptism.

The Rev. Bilbie makes some curious, and we may say self-condemning statements, as for instance: "St. Austin wrote a history of all denominations [McClintock & Strong in their Encyclopedia say nothing about such a history] about A. D. 420. [How a man could write a history of all denominations about A. D. 420, who was not born till the sixth century, we utterly fail to see.] Among these he includes eighty-eight heresies, but omits infant baptism from the list." And why did he omit infant baptism from the list? For the good reason that he could not place on record that which had no existence *in fact*. Then Rev. Bilbie asks the question, "Is it reasonable to affirm that all trace of the introduction of the practice into the church had in less than four centuries so completely faded from history that he should classify it with the acknowledged Christian rites by mistake or ignorance?" We ask, How

could a thing fade *from* history that was not recorded *in* history? Whoever before heard that the *omission* to mention a thing proved the *existence* of the thing? He further says: "The universality of the practice in the beginning of the fifth century is proved by a decree of a council held in Carthage in 418. Two hundred and fourteen bishops were in attendance, and they wrote: 'Also we determine that whoever does deny that infants may be baptized when they come recently from their mother's womb, . . . let him be anathema.'"

Why was it a universal practice in the *fifth* century and not in the *first* century? And why did it become necessary for this Carthage council to pass such a decree? Did the apostles ever pass such a decree? Did Christ or the apostles authorize these two hundred and fourteen bishops to pass this decree? Is there anything in the New Testament like it? In the fifth century the church fathers, such as Rev. Bilbie cites, began to speculate about the existence of a purgatory. It was at the Council of Toledo (A. D. 400) that the bishop of Rome was for the first time spoken of simply by the title of "Pope."* In A. D. 417 the custom of hallowing paschal candles on Easter was commanded by Gosi-mus, and ordered to be practiced in every church. In 431 the first law was passed granting asylum in churches to fugitives from justice. Mr. Elliott, in his *Horæ Apocalypticæ*, assigns this as the date when the bishop of Rome distinctly assumed the "keys" as a symbol of ecclesiastical power. The invocation of saints was introduced A. D. 470, by Peter Gnapheus, patriarch of Antioch, and ordered that the "Mother of God"

*See Landon's Manual of Councils. London, 1846, p. 578.

should be used in every prayer and in every church. We have the authorities before us, if these statements are doubted.

Now will Rev. Bilbie accept of these false dogmas and corruptions of primitive Christianity because they were introduced in the fifth century and recorded in the annals of the fifth century? The Romanists quote the Greek and early Roman fathers of the first four centuries in proof of *monastic life—the celibacy of the clergy—the merit of perpetual virginity—the pontificate of Peter in Rome—and infant communion*.^{*} As the question of infant baptism must be established by the apostles of Jesus Christ, his accredited ambassadors to the world, both Jew and Gentile, of what avail is the array of so many post-apostolic names—the names of uninspired men—such as Origen, Irenæus, Justin Martyr, Polycarp, Clement of Alexandria, Cyprian, *et al.*? If Polycarp and others, who almost touched the apostles, ever asserted that infant baptism was practiced in the age of the apostles, why does not Rev. Bilbie quote the language of these eminent men, and give us book, chapter and section, instead of affirming what he can not prove, or what he does not attempt to prove? And if these distinguished fathers opposed infant baptism, standing so near the apostles, why did they object to infant baptism as a heresy or innovation? How could these “heretical writers,” as Bilbie calls them, interpose objections to infant baptism if the rite was “universally practiced?” Here is a palpable contradiction, and our sanguine advocate of a senseless rite must swallow the dose. The very fact that, in that early age

^{*}Polydore Vergil, B. VI., v., p. 120. London, 1551.

of the Church, the innovation was opposed, is not only presumptive, not only probable, but positive evidence that adult immersion was the universal apostolic practice. And yet, in the face of this fact, Bilbie has the presumption to assert that "the objection of a heretic amounts to conclusive proof of the existence of that to which objection is made!" If infant baptism was "universally practiced," will our friend tell *why* these "heretical writers" objected to the heresy? There must be ground for every objection. What was the ground of *their* objection? It was either the Word of God blazing before their eyes, or it was a pure myth or a vain imagination. Now, which was it? Before closing this article, let us hear what Dean Stanley, of the Church of England, and a typical representative of the whole pedobaptist world, has to say on the subject of infant baptism. After a thorough, searching investigation of the subject, he says:

Another change is not so complete, but is perhaps more important. In the apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, and of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants. Even amongst Christian households the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual. They had Christian parents, and yet they were not baptized till they reached maturity. The liturgical service of baptism was framed entirely for full-grown converts, and is only by considerable adaptation applied to the case of infants. Gradually, however, the practice spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists before mentioned), have baptized children in their infancy. Whereas, in the early ages, adult baptism was the rule, and infant baptism the exception, in later times infant baptism is the rule, and adult baptism the

exception. What is the justification of this almost universal departure from the primitive usages? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious. Hence the eagerness with which Roman Catholic missionaries, like St. Francis Xavier, have made it the chief glory of their mission to have baptized heathen populations wholesale, in utter disregard of the primitive or Protestant practice of previous preparation.* Hence the capture of children for baptism without the consent of their parents, as in the celebrated case of the Jewish boy, Mortara. Hence the curious decision of the Sorbonne quoted in *Tristram Shandy*. Hence in the early centuries, and still in the Eastern Churches, co-extensive with infant baptism, the practice of infant communion, both justified on the same grounds, and both based on the mechanical application of biblical texts to cases which by their very nature were not contemplated in the apostolic age.

Speaking of the "changes" which took place in the post-apostolic age, Dean Stanley says: "Such changes on such a momentous subject are the most encouraging lessons of ecclesiastical history. They show how *variable* and *contradictory*, and therefore how *capable of improvement*, has been the theology of the Catholic as well as of the Protestant churches, and how great, therefore, are the hopes of the future of both"—italics ours. Again he says: "It remains an instructive example of the *facility and silence* with which, in matters of form, even the *greatest changes can be effected* without any *serious loss* to Christian truth, and with great advantage to Christian solemnity and edification. The *substitution of sprinkling for immersion* must to many at the time, as to the Baptists now, have seemed the *greatest and most dangerous innovation*." And yet Dean Stanley

*See a powerful description of this mode of baptism in Lord Elgin's "Life and Letters," edited by Theodore Walrond, p. 338.

and Rev. Bilbie dare to change one of the positive ordinances of Jesus Christ, the Son of God. Again says the lordly Dean: "*The substitution of infant baptism for adult baptism, like the change from immersion to sprinkling, is thus a triumph of Christian charity*"—italics ours.

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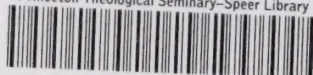
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